DE ECCLESIA ET CATHEDRA.

ADVERTISEMENT.

Vol. III., containing Books VII. and VIII., with a General Index, will, I hope, be published next year. Reasons of health oblige me to postpone it till then.

C. L.

not published

THE SUCCESSION OF THE VICARS OF GOD

FROM THE CREATION TILL THE YEAR A.D. 1877.

The First, or Antediluvian Age.

	A.M.
1. Adam created	1
2. Seth	930
3. Enos	1042
4. Cainan	1140
5. Mahalalcel	1235
6. Jared	1290
7. Methuselah*	1424
8. „ died	1656
9. Noah	1656

The Second, or Postdiluvian Age.

1. Noah	1656
2. Shem, supposed to be Melchizedec	2006

The Third, or Patriarchal Dispensation.

1. Abram or Abraham (call of)	2083
2. Abraham at the death	
Shem	2158
3. Isaac	2184
4. Jacob	2288
5. Joseph	2315
6. Ephraim (probably)	2369

The Fourth, or Mosaic Dispensation.

THE CHAIR OF MOSES.†

Moses and Aaron.

1. Moses (call of)	2513
2. Eleazar	2552
3. Phinehas (cir.)	2571
4. Abiezer or Abishua	
5. Bukki	
6. Uzzi	
7. Eli	2848
8. Ahitub I.	
9. Ahiah	2911
10. Abimelech, or Abiathar, slain	2944
11. Abiathar, or Ahimelech, or Abimelech	2944
12. Zadok I.	2944
13. Ahimaaz (cir.)	3030
14. Azariah (cir.)	3092
15. Johanan, perhaps Jehoiada	3126
16. Azariah, perhaps Zechariah, killed	3164
17. Amariah, perhaps Azariah	3221
18. Ahitub II. } temp. king	
19. Zadok II. } Jotham.	
20. Uriah	3265
21. Shallum	
22. Azariah (cir.)	3278
23. Hilkiah, temp. King Hezekiah.	
24. Eliakim, or Joakim	3348
25. Azariah, perhaps Neriah.	
26. Seraiah (last before Captivity), killed	3414
27. Jehozadak, during the Captivity	3414
28. Joshua, or Jesus, returned from Babylon	3469
29. Joachim.	
30. Eliasib or Joasib, or Chasib	3550
31. Joiada, or Juda.	
32. Jonathan, or John.	
33. Jeddoa, or Jaddus (cir.)	3673
34. Onias I., made High-priest	3681
35. Simon I., the Just (cir.)	3702
36. Eleazar	3712
37. Manasseh	3745
38. Onias II.	3771
39. Simon II.	3785
40. Onias III.	3805
41. Jesus, or Jason	3830
42. Onias IV., or Menelaus	3832
43. Lysimachus, Vicegerent to Menelaus killed	3834
44. Alcimus, or Jacimus, or Joachim	3842
45. Onias V. (who retired into Egypt and built the temple of Onion)	3844
46. Judas Maccabeus, died	3843
47. Jonathan the Asmonean, created High-priest	3843
48. Simon Maccabeus, created	3860
49. John Hircanus, created	3869
50. Aristobulus, King and Pontiff, died	3899
51. Alexander Janneus, King and Pontiff	3899
52. Hircanus	3926
53. Aristobulus (usurper)	3935
54. Antigonus do.	3964
55. Ananeel of Babylon, created	3968
56. Aristobulus, the last of the Asmoneans, died	3970
Ananeel, High-priest a second time	3971
57. Jesus, deposed	3981
58. Simon, created	3981
59. Matthias, created	3999
60. Joazar, created	4000
61. Eleazar, created	4004
62. Jesus, created	4009
Joazar, do. 2nd time	4010
63. Ananus	4016
64. Ishmael, created	4027
65. Eleazar do.	4027
66. Simon do.	4028
67. Joseph, called Caiaphas, created	4029
and continued till	4038

By whom Jesus Christ, the true Priest and Victim, was delivered to Pontius Pilate for judgment and crucifixion.

The Fifth, or Christian Dispensation.

✠ JESUS CHRIST. ✠

THE GOD-MAN b. A.M. 4000.

	A.D.
Presentation of S. Peter to Christ, who foretold the change of his name to Rock or Stone	27
Call of S. Peter and the Apostles	30
S. Peter constituted THE ROCK OF THE CHURCH	32
S. Peter constituted THE SUPREME AUTHORITY	32
S. Peter and the Apostles ordained Priests of the New Testament	33
S. Peter constituted THE CONFIRMER OF THE BRETHREN	33
The Crucifixion and Resurrection of Christ	33
S. Peter constituted THE SHEPHERD AND PASTOR OF THE WHOLE FLOCK	33
The Ascension of Christ	33
S. Peter assumes the office as THE VICAR OF CHRIST	33
S. Paul chosen as the Preacher	35
S. Paul goes to Jerusalem "to see Peter"	38
S. Peter at Rome	42
S. Peter and S. Paul constitute the Roman Church as THE SUPERIOR PRINCEDOM, with which all Churches, "as a matter of necessity," must be in communion. (S. Iren. (A.D. 178.) Adv. Hæres., l. iii. c. iii. n. 2.)	

The Chair of Peter.‡

SS. Peter and Paul.

ROME.

	A.D.
1. S. Peter, M.§	42
2. S. Linus, M.	67
3. S. Cletus, M.	78
4. S. Clement I., M.	90
5. S. Anacletus, M.	100
6. S. Evaristus, M.	112
7. S. Alexander I., M.	121
8. S. Sixtus I., M.	132
9. S. Telesphorus, M.	142
10. S. Hyginus, M.	154
11. S. Pius I., M.	158
12. S. Anicetus, M.	167
13. S. Soter, M.	175
14. S. Eleutherius, M.	182
15. S. Victor I., M.	193
16. S. Zephyrinus, M.	203
17. S. Calixtus I., M.	221
18. S. Urban I., M.	227
19. S. Pontian, M.	233
20. S. Anterus, M.	238
21. S. Fabian, M.	240
22. S. Cornelius, M.	254
23. S. Lucius I., M.	255
24. S. Stephen I., M.	257
25. S. Sixtus II., M.	260
26. S. Dionysius	261
27. S. Felix I., M.	272
28. S. Eutychian, M.	275
29. S. Caius, M.	283
30. S. Marcellinus, M.	296
31. S. Marcellus I., M.	304
32. S. Eusebius	309
33. S. Melchiades	311
34. S. Sylvester I.	314
35. S. Marcus	337
36. S. Julius I.	341
37. Liberius	352
38. S. Felix II.	363
39. S. Damasus I.	366
40. S. Siricius	384
41. S. Anastasius I.	399
42. S. Innocent I.	402
43. S. Zosimus	417
44. S. Boniface I.	418
45. S. Celestine I.	423
46. S. Sixtus III.	432
47. S. Leo I. (the Gt.)	440
48. S. Hilary	461
49. S. Simplicius	468
50. S. Felix III.	483
51. S. Gelasius I.	492
52. S. Anastasius II.	496
53. S. Symmachus	498
54. S. Hormisdas	514
55. S. John I.	523
56. S. Felix IV.	526
57. Boniface II.	530
58. John II.	532
59. S. Agapitus	535
60. S. Silverius	536
61. Vigilius	538
62. Pelagius I.	555
63. John III.	560
64. Benedict I.	574
65. Pelagius II.	578
66. S. Gregory I. (the Great)	590
67. Sabinian	604
68. Boniface III.	607
69. S. Boniface IV.	608
70. S. Adeodatus I.	615
71. Boniface V.	619
72. Honorius I.	625
73. Severinus	640
74. John IV.	640
75. Theodore I.	642
76. S. Martin I.	649
77. S. Eugene I.	655
78. S. Vitalian	657
79. Adeodatus II.	672
80. Donus I.	676
81. S. Agatho	678
82. S. Leo II.	682
83. S. Benedict II.	684
84. John V.	685
85. Conon	686
86. S. Sergius I.	687
87. John VI.	701
88. John VII.	705
89. Sisinnius	708
90. Constantine	708
91. S. Gregory II.	715
92. S. Gregory III.	731
93. S. Zachary	741
94. Stephen II.	752
95. Stephen III.	752
96. S. Paul I.	757
97. Stephen IV.	768
98. Adrian I.	771
99. S. Leo III.	795
100. Stephen V.	816
101. S. Paschal I.	817
102. Eugene II.	824
103. Valentine	827
104. Gregory IV.	827
105. Sergius II.	844
106. S. Leo IV.	847
107. Benedict III.	855
108. S. Nicholas I.	858
109. Adrian II.	867
110. John VIII.	872
111. Marinus I.*	882
112. Adrian III.	884
113. Stephen VI.	885
114. Formosus	891
115. Stephen VII.	896
116. Romanus	897
117. Theodore II.	898
118. John IX.	898
119. Benedict IV.	900
120. Leo V.	903
121. Christopher	903
122. Sergius III.	904
123. Anastasius III.	911
124. Landus	913
125. John X.	915
126. Leo VI.	928
127. Stephen VIII.	929
128. John XI.	931
129. Leo VII.	936
130. Stephen IX.	939
131. Marinus II.†	943
132. Agapitus II.	946
133. John XII.	956
134. Benedict V.	964
135. John XIII.	965
136. Benedict VI.	972
137. Donus II.	973
138. Benedict VII.	975
139. John XIV.	984
140. John XV.	985
141. Gregory V.	996
142. Sylvester II.	999
143. John XVII.‡	1003
144. John XVIII.	1003
145. Sergius IV.	1009
146. Benedict VIII.	1012
147. John XX.§	1024
148. Benedict IX.	1033
149. Gregory VI.	1044
150. Clement II.	1046
151. Damasus II.	1048
152. S. Leo IX.‖	1049
153. Victor II.	1055
154. Stephen X.	1057
155. Nicholas II.	1059
156. Alexander II.	1061
157. S. Gregory VII.	1073
158. Victor III.	1087
159. Urban II.	1088
160. Paschal II.	1099
161. Gelasius II.	1118
162. Calixtus II.	1119
163. Honorius II.	1124
164. Innocent II.	1130
165. Celestine II.	1143
166. Lucius II.	1144
167. Eugene III.	1145
168. Anastasius IV.	1153
169. Adrian IV.	1154
170. Alexander III.	1159
171. Lucius III.	1181
172. Urban III.	1185
173. Gregory VIII.	1187
174. Clement III.	1187
175. Celestine III.	1191
176. Innocent III.	1198
177. Honorius III.	1216
178. Gregory IX.	1227
179. Celestine IV.	1241
180. Innocent IV.	1243
181. Alexander IV.	1254
182. Urban IV.	1261
183. Clement IV.	1265
184. B. Gregory X.	1271
185. Innocent V.	1276
186. Adrian V.	1276
187. John XXI.	1276
188. Nicholas III.	1277
189. Martin IV.	1281
190. Honorius IV.	1285
191. Nicholas IV.	1288
192. S. Celestine V.	1294
193. Boniface VIII.	1294
194. B. Benedict XI.¶	1303
195. Clement V.	1305
196. John XXII.	1316
197. Benedict XII.	1334
198. Clement VI.	1342
199. Innocent VI.	1352
200. B. Urban V.	1362
201. Gregory XI.	1370
202. Urban VI.	1378
203. Boniface IX.	1389
204. Innocent VII.	1404
205. Gregory XII.	1406
206. Alexander V.	1409
207. John XXIII.	1410
208. Martin V.	1417
209. Eugene IV.	1431
210. Nicholas V.	1447
211. Calixtus III.	1455
212. Pius II.	1458
213. Paul II.	1464
214. Sixtus IV.	1471
215. Innocent VIII.	1484
216. Alexander VI.	1492
217. Pius III.	1503
218. Julius II.	1503
219. Leo X.	1513
220. Adrian VI.	1522
221. Clement VII.	1523
222. Paul III.	1534
223. Julius III.	1550
224. Marcellus II.	1555
225. Paul IV.	1555
226. Pius IV.	1559
227. S. Pius V.	1566
228. Gregory XIII.	1572
229. Sixtus V.	1585
230. Urban VII.	1590
231. Gregory XIV.	1590
232. Innocent IX.	1591
233. Clement VIII.	1592
234. Leo XI.	1605
235. Paul V.	1605
236. Gregory XV.	1621
237. Urban VIII.	1623
238. Innocent X.	1644
239. Alexander VII.	1655
240. Clement IX.	1667
241. Clement X.	1670
242. Innocent XI.	1676
243. Alexander VIII.	1689
244. Innocent XII.	1691
245. Clement XI.	1700
246. Innocent XIII.	1721
247. Benedict XIII.	1724
248. Clement XII.	1730
249. Benedict XIV.	1740
250. Clement XIII.	1758
251. Clement XIV.	1769
252. Pius VI.	1775
253. Pius VII.	1800
254. Leo XII.	1823
255. Pius VIII.	1829
256. Gregory XVI.	1831
257. Pius IX.	1846

* Enoch, son of Jared, translated to heaven A.M. 987; and Lamech, son of Methuselah, pre-deceased his father.

† This list is taken from Scripture and Josephus's "Antiquities." See Calmet's "Dict. of the Bible." Taylor's Eng. edit., Art. PRIEST.

‡ This list is taken from the "Annuario Pontificio," published annually at Rome.

§ Accession as Supreme Pontiff, A.D. 33: and became Bishop of Rome A.D. 42.

* Otherwise Martin II.

† Otherwise Martin III.

‡ John XVI. died before consecration.

§ John XIX. an Antipope.

‖ Leo VIII., Antipope A.D. 964.

¶ Benedict X., Antipope A.D. 1056.

THE SUCCESSION OF THE VICARS OF GOD

FROM THE CREATION TILL THE YEAR A.D. 1877.

The First, or Antediluvian Age.

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2. Shem, supposed to be Melchizedec	2006

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30. Eliasib or Joasib, or Chasib	3550
31. Joiada, or Juda.	
32. Jonathan, or John.	
33. Jeddua or Jaddus	
3. Isaac	2184
62. Jesus, created	4009
Joazar, do. 2nd time	4010
63. Ananus	4016
64. Ishmael, created	4027
65. Eleazar, do.	4027

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150. Clement II.	1046
151. Damasus II.	1048
152. S. Leo IX.	1049
202. Urban VI.	1378
203. Boniface IX.	1389
204. Innocent VII.	1404
205. Gregory XII.	1406
206. Alexander V.	1409

DE ECCLESIA ET CATHEDRA:

OR

THE EMPIRE-CHURCH OF JESUS CHRIST.

An Epistle

BY THE HON. COLIN LINDSAY.

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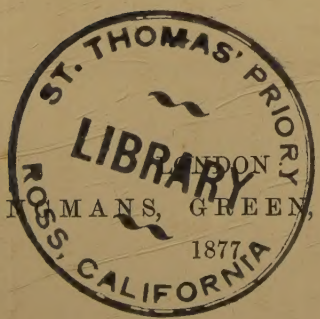

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Page 569, line 35, after *Abel* insert *and*.
608, ,, 32, for *when* read *which*.
701, ,, 13, for *in* read *by*.
710, ,, 1, for *Ieron* read *Hieron*.
776, ,, 3, for *Lord* read *Law*.
787, ,, 25, for *nor* read *not*.
816, ,, 19, after *Derbe* insert a *period*.
854, ,, 4, dele *a*.
902, ,, 23, for 3 substitute III.
912, ,, 20, for *they* read *the Popes*.
947, ,, 18, for *inherite* read *inherited*.

DE ECCLESIA ET CATHEDRA.

BOOK VI.

CATHEDRA PETRI.

CHAPTER I.

INTRODUCTORY.

If it is true that Christ created His Empire-Church as a perfect Polity; being always indivisibly one, irrefragably indefectible, and unerringly infallible in all matters of faith and morals; and if it be true that this Body was to continue such until the end of time, it follows there must be some organic Law of unity and cohesion by which the whole structure is ever preserved in undying vigour, and in immaculate purity. It cannot be that Christ performed His work carelessly or imperfectly; it is impossible that there should have been any flaw in its creation, any link wanting in the order of procedure, or omission of any detail necessary for its preservation in full integrity. It cannot have been the purpose of our Lord to so frame the Empire-Church, that

it should be liable to fall into heresy, that it should become a divided house, the sport of evil kings and governments, of eccentric bishops and priests, and foolish laymen; nor can it be conceived that the great flock He was intending to form out of "all nations and languages" were to follow any chance personages who should call themselves shepherds, or to be penned up into folds erected by mere man's authority, or fed in pastures provided by human caprice.

We know that both our Lord and the Apostles have warned us against "false Christs," "false prophets," "false apostles," "false brethren," "transformed as the ministers of righteousness," who should "deceive many."* We know, too, that even in the days of the Apostles there were such who, entering the fold "unawares," † led many astray, drawing them away from the Apostolic doctrine and fellowship, teaching them to look up to them as infallible guides, whose authority they were to regard in preference to that of the holy Apostles. If, then, "false apostles" and "false ministers" are liable to arise from time to time to afflict the Church; and if it is a truth, which has been abundantly proved, that the Church can never cease to be one Body, but is always one; that she is not subject to senile decay or overthrow, but is always incorruptible and impregnable; that she cannot err, but in every age is infallible; it follows that there must be a Law implanted in this Empire-Church,

* S. Matt. vii. 15; xxiv. 11, 24; 2 Cor. xi. 13, 15, 26. See also 1 Tim. iv. 1–3; 2 Tim. iii. 1; 2 Pet. ii. 1, 2.

† Jude 4.

by which this unity, this indivisibility, this indefectibility, and this infallibility, shall in every age of the Christian dispensation be preserved in full vigour and integrity, and by which it should be so clearly evident to all men of goodwill as to admit of no mistake. What then is that Law? The elucidation of this point is the object of this portion of my epistle.

Let us now discuss the method we should adopt for attaining to a full understanding of this Law. In the first place let us consider to what source we should apply for our materials for forming a judgment. The usual method is to quote certain passages from the New Testament, which distinctly declare to us the Law on the point in question; but this is scarcely an exhaustive method of treating the subject. It is the custom of many to divorce the Old and the New Testaments, assuming that the former belongs to things of the past, that the law of Moses is repealed, and that in the formation of Christendom, Christ proceeded to execute His divine work without any reference whatever to the former dispensation, and independently of it. This really is a fallacy. The Old and New Testaments are not two independent and antagonistic revelations; they are in point of fact one Great Work, consisting of many Books, containing a series of progressive revelations, each one the expansion of a former one, the last Book—the Apocalypse—the sum and conclusion of the whole. The two Testaments are one and indivisible, the former one being the base, the latter the superstructure; the former being the gospel in type,

figure, and shadow, the latter in reality and in substance. It never was the will of Christ to abrogate the Old Testament, on the contrary, He expressly said that such was not His intention. "Think not I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."* The New Testament is the complement of the Old, the fulfilment and perfecting of the law, which is even still in process of fulfilment.

Again, those who assert that the law of Moses is utterly extinct† do seriously err. True, certain portions of that law have come to an end, simply because what they signified has become inoperative. For example, the former *bloody* sacrifices of animals, and the priesthood that offered them, have ceased, because the true Priest and Victim has come and daily offers Himself in the Church; consequently that part of the law has received its final fulfilment. In like manner, the laws relating to the civil polity and jurisprudence of Israel, being of local import

* S. Matt. v. 17, 18; S. Luke xvi. 16, 17.

† I use the term "law of Moses" in its popular sense. Strictly speaking, the whole law of Moses, that is, in relation to civil and ecclesiastical jurisprudence, is entirely extinct, without exception; the essence or spirit alone remaining. The divine or moral law, as delivered to man in the beginning, and as implanted in his conscience, remains in force; and such portions of the elementary moral law of Moses as have been accepted and confirmed by our Lord and the Church, likewise continue binding, not because of their Mosaic origin, but because of their forming part of the New Law, that is, the law of Christ and the Church.

and nationality, have fallen into disuse, and for this reason, because the kingdom and Church having become an universal Empire, laws enacted for a particular race and nation can have no place in a body politic which embraces within its borders all nations, peoples, and languages, together with their political and social customs. But the great fundamental law of God continues for ever, that is the Divine law, the elementary principles of which, concerning government, religion and morality, remain in their full integrity for ever. For the kingdom of Israel has become the universal Empire of Christ; the tabernacle and temple the universal Tabernacle and Temple of the living God; the priesthood of Aaron has given place to that of Melchisedec; the sacrifices of old have yielded to "the Clean Oblation," *i. e.* "the Lamb as it had been slain," "slain from the foundation of the world," mystically slain now, and ever will be till the end. S. Paul shows these truths clearly, when he says that "the priesthood being changed, there is made of necessity a change also in the law";* that is to say, so "changed" that the figure and the shadow have merged into the Truth and the Substance of the reality.

It should not be forgotten that all those matters under the old law, which belonged to the essence of divine things, were drawn from "patterns of things in the heavens," which Moses saw presented to him in vision. "Look that thou make them after the pattern which was showed thee in the Mount,"† said God to Moses. And S. John, too,

* Heb. vii. 12. † Exod. xxv. 40.

saw in vision the Tabernacle of God under the Christian dispensation, the golden altar, the Victim, the Lamb slain, the candlesticks, the incense, the four-and-twenty Elders, *i.e.* the Apostolic Priesthood, &c. &c.—the counterpart of the very same revelation vouchsafed to Moses, drawn in every particular from the same "pattern" that had been exhibited to him five thousand years ago. It seems plain then that all those matters concerning the kingdom and Church of God which were revealed to Moses from "patterns of things in the heavens,"* must remain in their full operation until the consummation of the world.

To ascertain, then, the mind of our Lord respecting the foundation and framework, as well as the substance of the Catholic Empire-Church, we must take into account the divine plan from the very beginning. We must not be content with the bare words, comprising at most a few short sentences, as found in the Gospels, replete indeed with meaning, but we must set before our eyes the whole scheme of government and religion which God had ordained from the very beginning of time. It was the purpose of God to restore fallen man—How did He proceed to do so? Did He restore man at once, or by degrees? We know that God has dealt with him by a slow, gradual process—"by little and little." After the Fall there followed a great moral chaos, and darkness covered the earth; but the Spirit of God moved upon the face of the waters—*i. e.* upon the peoples, striving with them,

* Heb. ix. 23.

raising up from time to time great lights, such as Abel, "the Sons of God" before their apostasy. Among them was Enoch, "whom He took," and Noah, to show them the way of truth and salvation. After the Flood, God created a kingdom perfectly constituted in every department of religious and civil administration; and supplied with an ecclesiastical and temporal polity most complete of their kind. And circumjacent to this kingdom He caused vast empires to arise, for the purpose of preparing the human mind for the future reception of saving truth. And when the proper time had arrived He constituted the Empire-Church, which was to encompass the entire world, converting "all languages and nations" into one people and race, under the Head and Shepherd, Jesus Christ. This was His plan, and the whole was consistent with itself, every part being in harmony with each other. The whole scheme was a progressive development, commencing from small beginnings, and advancing gradually to maturity and perfection.

We are led to believe however by men, that Christ, in constituting the Empire-Church, reversed all His former proceedings. That is to say, He established a universal Society without a law, without an administration, without a hierarchy, and without an executive, the people being permitted to choose their fathers, to select their ministers and churches, and to arrange themselves in various groups, or sects, or denominations, as it pleased their fancy or predilections: and this, forsooth, because no law on this point had been

delivered by the divine Lawgiver! If this be really so, then Christ has effected a revolution; He has broken His own Law; instead of advancing in His divine work, He has retrograded, and reduced the world to that state of chaos and moral darkness and degradation which disfigured it in the antediluvian ages. This is indeed to break peoples in pieces, to dissolve society, and to reduce it to those primitive conditions when men "did what was right in their own eyes," following their own devices, and setting up unsanctified Reason as their ideal God.

This state of moral chaos may be witnessed in every community that has broken off from its allegiance to the Empire-Church. We may observe it in the Church of England at this day, in which truth and falsehood are legally taught by the same mouth, each having "a psalm, a doctrine, a tongue, a revelation, an interpretation,"* each following the bent of his own mind, each believing himself or herself infallible and all others mistaken, worshipping its god—Reason;—Intellect usurping the throne of the true God, and the Chair of Teaching. This cannot be truth, it is an impossibility; to suppose it is to insult the Lord Jesus Christ. God cannot change, as men do. His ideas (so to speak) can undergo no alteration. He conceives once, and instantaneously, and His ideas take form and shape, and work out their ends according to the laws inherent in them, until they reach by progressive development their full maturity. Con-

* 1 Cor. xiv. 26.

sidering, then, that the whole scheme of restoration from the point of the Fall till the moment of the final consummation is one whole, consistent in itself, in perfect harmony with all its parts, and governed by those laws which are inherent in every department of this scheme, and considering further that God is not one that changes, but is "the same yesterday, and to-day, and for ever," * it follows that all those cardinal principles of law that God has ordained, are of perpetual duration, and will consequently find their places in that great Empire-Church which Jesus Christ established upon this earth.

To ascertain, then, the Law by which the whole Empire-Church is preserved in the integrity of its indivisible unity, its unshaken indefectibility, and its unerring infallibility, we must have recourse to the whole body of Scripture as contained in both the Old and New Testament, on the ground that what is essentially true in the Old is equally true in the New, because the whole is inspired by the same Person, the Holy Ghost.

The course I propose to pursue is to prove the existence of this Law by ascertaining what those divine principles are which have been laid down by God Himself from the very beginning, and by comparing them with what is written in the New Testament relating to them, to demonstrate the real truth, and afterwards, by reference to the writings of the early Fathers and Councils, ascertain whether it is in harmony with their general teaching.

* Heb. xiii. 8.

CHAPTER II.

THE PRINCIPLE OF AN ORIGINAL.

§ 1.

Preliminary Remarks.

It is a truth evident from Holy Scripture that all things in nature proceed from one Original, from which they derive their being.

"In the beginning God created the heaven and the earth":* in the beginning every department of nature, the vegetable, the animal, and mineral kingdoms, were created by Him, made out of nothing by the power of His Word, and by the Breath of His Mouth. Subsequently all things were and are made by another process, viz., by a law of germination, that is, by "the herb yielding seed," and by "the fruit-tree yielding fruit after his [its] kind, whose seed is in itself." The original herb and the original tree made by God were each so constituted as to contain seed, in which is the germinating principle by which all other herbs and trees, each according to its kind, should be reproduced from time to time, till the end of the world. In the animal kingdom the same law prevails. The Original of each species was formed by God, and then

* Gen. i. 1.

by the same principle perpetuated for ever, each "after its kind." So likewise man, created by the Sacred Three in the "Image of God," by the same law, so far as his earthly body is concerned, reproduces his kind for ever. But there is a difference between men and animals. As regards the latter it would seem that they were created in pairs, male and female; not so however with respect to the former, for the first man was for a time at least the sole Original, from the substance of whose body was taken Eve, whom God fashioned into a woman, who was to be the mother of all living. The two then, thus created and united by the fiat of the Almighty in marriage, became one flesh, Adam exclaiming, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they two shall be one flesh."* The two then being one flesh, composed that Original from which the whole human race has sprung, the first woman herself being derived from man, the original foundation and spring of the whole family of man. In the mineral kingdom the same law pervades, for all minerals are said to owe their growth from some germ, which is their Original, and in which exists the principle of expansion.

Let us now ascend to the heavens, and ascertain whether the same principle is to be found there. We do not know how the light was originally

* *Ib.* ii. 21—25.

created, but this much we do know, that so far as our solar system is concerned, light is derived from one centre and source, viz. the Sun. The planets have no light in themselves, or from themselves. The light they possess is a reflection from the central Sun. The Sun itself may obtain its own light from other great centres, and they, perhaps, from some grand centre of centres, posited somewhere in mid-space, which may derive its light either direct from God Himself, or from some original focus, created to illuminate and vivify the entire universe. Return we to our earth, which, as we have seen, has received its various Originals, from which has issued an immense quantity of herbs, trees, and flowers, of animals innumerable, and vast populations of men.

And now let us see how this principle of an Original works in the political order. By the political order I mean any considerable number of men who recognize one common ancestor. The smallest political body is the tribe or clan. As a rule, the tribe or clan consists of the descendants of their chiefs, who themselves have sprung from a primeval pair, and they again from one Original. Examples of this are given especially after the Flood. We have an account given us of the descendants of the three sons of Noah: one of them, the Japhetans, we are told occupied the "isles of the Gentiles," which they divided amongst themselves "every one after his tongue, after their families, in their nations."* The Hamites went forth and peopled

* Gen. x. 5, 32.

Assyria, the land of Canaan, and probably Egypt. And the Shemites travelled eastward, occupying India and Asia. Now all these were descended from respective Originals, Japheth, Ham, and Shem, and they from Noah, who in his turn was descended from his archetypal Original, Adam, whom God created.

And the same principles hold good in all nations, although it is impossible in these days to trace the pedigrees of tribes or clans up to their fountain-head, yet we see plainly how there exist in each one tribe or clan the main features and characteristics that distinguished some one, from whom they originally derived their existence; and, notwithstanding the circumstance of frequent intermarriage between them and strangers their descendants never entirely lose their identity of race, and seldom their traditionary ideas and customs.

A remarkable instance of this may be witnessed in the United Kingdom. The three kingdoms still preserve the distinguishing features of race and their traditions and customs; and England, with all her power and immense influence, has never been able to so absorb her sister kingdoms as to make them literally and truly one nation. Though united together by law, they remain as they were before, three separate nationalities, and thousands of years will never so amalgamate them as to destroy their national peculiarities. And the same thing obtains abroad. The Teüton and the Celt have long been neighbours, and yet, notwithstanding emigration and intermarriages, they remain as before, separate in type and in their

manners and customs; and so likewise with respect to many other races. Now these facts demonstrate the truth that everything on earth is to be traced to a series of Originals, that is, ancestors who were the respective progenitors of all those tribes and clans, from whom they not only derived their being, but also all those characteristic marks which distinguish them from one another, and which, notwithstanding the intermingling of races, maintain their ascendancy, and will so do for all time to come.

§ 2.

The Kingdom of Israel.

It seems then a law clearly laid down by God that everything, be it in the natural or political order, should evolve from an Original of some sort, in which He has implanted a germinal principle by which its like should be perpetually reproduced or procreated. Now, if this be a law, it is a law of universal application, because God cannot change His ideas, cannot alter His plans, nor vary His principles, and for this evident reason, because they are each so true and so complete that there is no room for alteration or improvement. It follows, then, that in the formation of that divine society which God established upon earth, He must of necessity have adopted the same rule, viz., to create, or select from the living, some one who should be its Original, from whom should spring the entire body of that Society He willed to form. For the attainment of certain objects fore-ordained from all eter-

nity, God determined to institute a kingdom and Church in the centre of the world, which should become the depositary of His law, wherein should be established His divine oracle; and wherein also should stand the one altar of sacrifice served by priests of His own appointment, by which He would be adored by an acceptable worship, and His justice appeased by legitimate oblations. In effecting His purpose, how did God act? He proceeded precisely in the same manner as He did aforetime—by means of an Original, selected by Himself for this end.

To a descendant of the house of Shem, son of Noah, God addressed Himself, commanding him to leave his family and country, and to occupy a land which He would show him: "Get thee," said He, "out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great."* "And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee."† Abraham was the appointed Original of the whole family of God, in whose "Seed shall all the nations of the earth be blessed."‡ From him proceeded the families that composed the kingdom and Church under the law; from him, through the Blessed Virgin Mary, issued the sacred humanity of Jesus Christ, and that universal Empire and Church which would hereafter be established upon earth. But Abraham was more; he was the Ori-

* Gen. xii. 1, 2. † *Ib.* xvii. 6. ‡ *Ib.* xxii. 18.

ginal of all his natural and spiritual descendants who would ultimately obtain everlasting salvation, for the place wherein would be the temporary abode of the departed after this life is described by the Holy Ghost as the "Bosom"* of Abraham.

But God designed to elect a second Original, one who should be more immediately the ancestral progenitor of His kingdom and Church: this was Jacob, the father of the Children of Israel, whom God formed into His kingdom of the Mosaic dispensation. From Jacob proceeded three main lines, each of which had an Original; the first was the royal line, the second that of the priesthood, and the third that line which should inherit the earth, whatsoever that may mean. These selected Originals were David of the house of Judah, Moses and Aaron of the tribe of Levi, and Ephraim, son of Joseph. It is manifest, then, that in the formation of the kingdom of Israel, God followed the principle He had Himself laid down at the beginning, by either creating or selecting one as its Original, from whom should issue the very people who would in the then future form that kingdom God designed to erect at the proper time,—the people being the descendants of a common Original, Jacob, and he himself from Abraham, the prime Original of the whole body of the people of God, both under the Law and under the Gospel.

* S. Luke xvi. 23.

§ 3.

*The New Creation.**

I have already shown that Adam was the prime Original of the whole human family, from whose substance, as a Virgin, by divine operation Eve was brought forth into this world, and that they

* Definition of terms. By the terms "First" or "Former Creation," "First" or "Former Dispensation," is signified the whole period of time commencing with the Creation of Adam to the first Advent of Jesus; and by the terms "New Creation," "Second," or "Latter Creation," "Second," or "Latter," or "New Dispensation," is to be understood the whole age beginning with the conception of Jesus Christ, and concluding with His second coming to Judgment at the end of the world.

And further, the expressions, "New Creation," &c., do not refer to any physical change in the world or its inhabitants: but to that state of things, appertaining to the supernatural order, which flows directly from the Incarnation of Christ, by which, by means of the Sacrament of Baptism, we are spiritually changed and born into the Family and Kingdom of God. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy." (Isai. lxv. 17, 18. See also li. 16, and lxvi. 22.) That this prophecy refers to a moral and spiritual change in the world and ourselves, effected by Christ, is evident from the above passages. S. Peter and S. John speak of this New Creation, and that it refers to the change wrought by Christ and His Church *on earth* seems clear from the description of the said Church, which, under the name of Jerusalem, descends from out of heaven and alights on the summit of "a great and high mountain," to which all nations flow, and whither kings bring their glory and honour and their riches. See Isai. ii. and Rev. xxi.

together became the one Original (for they two were "one flesh") of all future generations of men. But sin having entered into the world, corrupting it, God determined to restore it by means of a New Creation,* in which should "dwell righteousness," and this was to be effected in a manner similar to the former Creation, differing only *in modo*. The order of things, however, was to be reversed, and instead of Man it was the will of God that Woman should be the Original of the future race of men and women in the New Creation.

Although it is true that sin came into the world by Adam, as the progenitor of humanity, yet it was the woman who was "deceived," and "not" Adam, and consequently she was "in the transgression."† Adam was seduced by Eve, and Eve by the Serpent, therefore reparation was to be made, and the destruction of Satan and Evil effected through a woman—*i. e.* the Virgin—by means of One whom she should bring forth into the world as very God and very Man, even the Lord Jesus Christ. But she who should accomplish this act was to do so virginally, that is, without the aid of man; for as from the substance of Adam, the Original of the first Creation, Eve by divine operation was virginally formed, so did the Blessed Virgin Mary, the Original of the Second Creation, by the operation of the Holy Ghost, conceive virginally, and introduce into the world our Lord Jesus Christ. Adam was created from "the slime of the earth," Mary, by the direct interposition of God, was conceived

* 2 Pet. iii. 13. † 1 Tim. ii. 14.

in the womb of her mother; for, according to the tradition of the Church, S. Anne her mother was barren, and remained so for some twenty years after her marriage with Joachim, and it was not until after many prayers and offerings she obtained her desire.

The story of Anna (or Hannah) recurs to one's mind as throwing beforehand some light on this point; for, let it be remembered that everything in the Old Testament is pregnant with some hidden meaning to be evolved in the far future, foreshowing some mystery or event then to be fulfilled. This Anna, or Hannah, had been married to Elkanah, and it is said that "the Lord had shut up her womb"; that is to say she was barren, not so much from natural causes as because it was the will of God, and this for some special reason. Year by year she went up to the House of God, to beg and implore the Lord to grant her children (for barrenness in those days was a reproach to married women), but of no avail. At last, "in bitterness of soul" she prayed and wept, and "vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but will give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." She persevered in prayer, and her conduct on one occasion attracted the attention of the Highpriest Eli, who thought she was "drunken"; but on hearing from Anna her story, he blessed her, saying, "Go in peace; and the God of Israel grant thee thy

petition that thou hast asked of Him." She then conceived, and Samuel was born.*

Now S. Anne, the mother of our Lady, was for many years without any child, as in the case of Anna, "the Lord had shut up her womb." And without doubt there was, as the event proved, a reason for this. Anna was sterile till the time had arrived for the birth of the great prophet Samuel, who was destined to establish in Jerusalem the royal line of David, from whom Christ would ultimately come through the Virgin of the house of Judah. S. Anne, likewise, was barren for many years, and, according to the tradition of the Church, she went up to the House of the Lord, prayed, and vowed a vow that, if God would grant her request, she would dedicate her child to the Lord. Her prayer was granted, and Blessed Mary was born. Like Samuel of old, she was taken to the Temple at a very early age (it is said when three years old), and remained there until her betrothal to S. Joseph.† These two incidents are so similar in their points of contact as to suggest that Anna was a type of the future Anne, who should for an appointed time be barren, in order that their respective firstborns—Samuel, the great

* 1 Sam. i. 4–28.

† S. Peter Chrysologus on this point remarks, "The messenger flies with speed to the Spouse that he may remove and suspend the effect of human espousals; not to take away the Virgin from Joseph, but to restore her to Christ, to whom she was given in pledge in the womb when she was formed."—Serm. cxl. Our Lady was conceived by direct interposition of God, in answer to prayers and vows, and she became His by the offering of her mother.

Prophet who anointed the Ancestor, and Mary, the Mother of Jesus—should be dedicated to the service of God.*

Blessed Mary, then, was *in a manner* miraculously conceived, in order that she might become the virginal Original, Mother and Matrix of the New Dispensation. But she was more than this: she, like Adam and Eve before the Fall, was to be immaculate, that is, she was to be conceived without sin: and this indeed was a necessity,† on

* The similarity of these two cases is thus alluded to by S. John Damascene: "But as Anna of old, by prayer and a vow, brought forth Samuel, so also did she (*i. e.* S. Anne), by supplication and a vow, receive from God the Mother of God."—T. i. De Fide, l. iv. c. xiv. p. 275, edit. Paris, 1712.

† The doctrine of the Immaculate Conception appears to me involved certainly in two passages of Scripture: "Hail, full of grace, the Lord is with thee: blessed art thou among women." The word κεχαριτωμένη expresses that degree of fulness of perfection which renders one acceptable to another. This word occurs once again in the New Testament, in Ephes. i. 6, and without doubt it means nothing less than immaculate perfection. None of us can be so "acceptable" as to enter the very presence of God after this life, until we have been cleansed to such a degree as to become spotless. S. Chrysostom certainly infers as much, when, commenting on this very passage, he says, "He does not say ἧς ἐχαρίσατο, that is, which He has graciously given us, but ἐχαρίτωσεν, that is, 'He had made us gracious,'—that is to say, He hath not only released us from our sins, but hath made us lovely. It is as if one took a leper wasted by illness and disease, by age, poverty, and famine, and were to change him suddenly into a comely youth, surpassing all others in beauty, shedding greatly a bright glow [of health] from his cheeks, and eclipsing the rays of the sun with the glances of his eyes, and then were to set him in the flower of his age and to array him in purple, and set upon him a diadem and all the paraphernalia of royalty. It is thus that God has arrayed and adorned our soul, making it

account of the exalted position to which she was called as the Mother of God.

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beautiful, desirable, and lovely."—T. xi. Hom. I. in Ephes. n. 3. And Origen thus remarks on this passage "Hail, full of grace"; "I do not remember to have read elsewhere in Scripture the expression 'full of grace,' which in the Greek is expressed by the word κεχαριτωμένη; nor is there any such word addressed to any man. Hail, full of grace, is a salutation addressed to Mary alone."—T. iii. in Luc. Hom. vi.

The word χαριτόω then signifies a fulness of perfection which renders one acceptable and desirable to another:—if to a king, or an ordinary man, acceptable according to the measure of this world's idea of perfection; but if to God, that degree which amounts to immaculate spotlessness. When S. Paul, in the passage above referred to, says, "He hath made us accepted in the Beloved," he means that we are, by the grace of Christ, rendered worthy of acceptation by God, that is, in His eyes made immaculate. The difference between the saints in general and our Lady is, that the former become ultimately immaculate, whereas the latter was made so at the moment of her conception; and this is implied in the words of the angelic salutation; for the Angel did not say that she at the moment of the Annunciation became "full of grace," but that she had been so for an indefinite period previously; the word κεχαριτωμένη being the past participle of the verb, indicating a time both present and past. Only one other has been described as "full of grace," viz. our Lord, and a variation of the same word is used, χάριτος. When, then, the Angel said "full of grace" to the Blessed Virgin, he indicated her immaculate purity, that is, she had been free from all taint of sin from the very beginning. The other passage, which will be quoted for another purpose in the text, is as follows: "And there appeared a great Sign in heaven: a Woman clothed with the Sun" (Rev. xii. 1). Clothed with the Sun is expressed by the word, γυνὴ περιβεβλημένη τὸν ἥλιον. The verb signifies to clothe, surround, or invest, which, applied to dignity or attributes, refers not to necessary clothing, but to a symbolical dress. To be clothed, arrayed, or invested with the Sun, is to express the extreme brightness and purity of the "Woman," amounting to absolute perfec-

Reason alone ought to convince us that the Blessed Mary must indeed have been Immaculate

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tion. Our Lord Himself is described as the "Sun of righteousness" (Mal. iv. 2); and, in His transfiguration, His face is declared to "have shone as the Sun, and His raiment was white as the light" (S. Matt. xvii. 2). And, in the Apocalypse, His appearance to the beloved Apostle was with a "countenance as the Sun shineth in its strength" (Rev. i. 16). The Blessed Virgin is similarly described as one "clothed with the Sun," with a brilliancy similar to that of her own divine Son. She was invested then with all the glory of immaculate innocence, without a speck or blemish in any part of her physical and moral nature. And if it be alleged that this disciple refers to her as glorified in heaven, it should be borne in mind that the Prophet speaks of her before no less than after she had given birth to her divine Son; and therefore, when he describes her as "clothed with the Sun," he is regarding her as the lowly maid residing in Nazareth no less than when he saw her in the glory of her assumption in heaven.

There is no doubt that this doctrine of the Immaculate Conception was taught by the early primitive Church. I give the tradition of the Church as stated by the Abbé Orsini in his interesting "Life of the B. V. Mary" (translated by Dr. Husenbeth, late Provost of Northampton). ". . . And, in fact, when we go back to the Apostles, we already see the title of most holy and *immaculate* applied to Mary (S. James the Great and S. Mark, in their Liturgies). The Apostle S. Andrew, quoted by the Babylonian Abdias, expresses himself in these terms:—'As the first Adam was made of the earth before it was cursed, so the second Adam was formed of virgin earth which was never cursed.' The saints and martyrs who lived in the third century, S. Hippolytus (On the Consummation of the World), Origen Hom. (in S. Matt.), S. Dionysius of Alexandria (in an Ep. mentioned in the Biblioth. des PP.), give to the holy Virgin the qualification of 'pure' and 'immaculate.' S. Cyprian is more precise, and says plainly that 'there is a very great difference between the rest of mortals and the Virgin, and that all she has in common with them is their nature, and not their fault' (De Nat. Virg.). In the fourth century S. Ambrose, who compares the Virgin to 'a straight and

from the very commencement of her existence: for, consider the office to which she had been called. She was to conceive, in her own chaste womb, the Lord of heaven and earth, to impart to Him of her flesh and blood; and after the usual period of gestation to bring Him forth into the world, very God and very Man in one Person. So true and so real is this fact that, if any one had met her during that

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shining stem, where there was never found the knot of original, or the bark of actual sin' (De Inst. Virg., c. v); S. John Chrysostom, who proclaims her 'most holy *immaculate*, blessed above all creatures' (in his Liturgy); S. Jerome, who poetically makes her 'the cloud of the day which never knew darkness' (Com. on Ps. lxxvii.); S. Basil, whose footsteps the defenders of the immaculate conception have always gloried in following,—have never varied as to that purity of the lily which applies so well to the queen of angels (in his Liturgy). In the fifth century, S. Augustine cannot bear that even the name of Mary should be mentioned when there is any question of sin; and S. Peter Chrysologus affirms that 'all have been saved in the Virgin' (De Annunciat., Serm. 140). S. Fulgentius, who lived in the beginning of the sixth century, says that 'the holy Virgin was entirely excepted from the primeval sentence' (Serm. de Laudibus Mariæ; Serm. de Duab. Nat. Jesu Christi). 'It is wrong,' says S. Ildefonsus, Archbishop of Toledo, who flourished in the same century, 'to seek to subject the Mother of God to the laws of nature; it is manifest that she was free from original sin, and that she removed the malediction of Eve' (De Virginit. Mariæ). S. John Damascen, speaking expressly of the conception, says that she was 'pure and *immaculate*' (De Nativ. Mariæ)." This author gives the testimony of Islamism, which is certainly very valuable. "'Every descendant of Adam,' says Cottada, 'from the moment of his coming into the world, is touched in the side by Satan: Jesus and Mary, however, must be excepted; for God placed a veil between them and Satan, which preserved them from his fatal contact'" (Life of B. V. M., by Abbé Orsini, tr. by the Very Rev. F. C. Husenbeth, D.D., pp. 33–35).

wondrous time, and knew whom she contained, it would have been his duty to have fallen down and adored the Lord of hosts therein present, even as Catholics do now before the Tabernacle on the altar when the sacred Host is there enclosed. How can it be possible that any vessel of corruption could have been the Tabernacle of God, the Receptacle of very Purity itself? It is Job who questions, "How can he be clean that is born of a woman?"* And again, "Who can bring a clean thing out of an unclean? not one."† It is an axiom, then, that cleanness cannot issue from an unclean substance. Now, without questioning the power of God to change and make immaculate one born in sin, yet He does not, as a rule, override the law. It is because of Adam's Fall that we are tainted with original sin; and although we are purified by the grace of the sacraments, yet we never lose that taint till death, for baptism only remits the penalty and puts us into a state of grace. To preserve, then, the integrity of this law, Blessed Mary must have been sanctified before she existed as a living person, that is, the substance from which she was formed was cleansed.

But there is another reason for her being immaculate, namely, the necessity of preserving the divine harmony in the work of the two creations, the physical and the spiritual. The first creation is typical of the second, the type and the antitype must agree in all essential points, else the truth involved is not fully expressed, or rather prefigured. The very object of the type would be

* Job xxv. 4. † *Ib.* xiv. 4.

defeated, which is intended to show beforehand, by representation, what is to be in the future.

The following speculum, showing the formation of the two creations, will demonstrate, exhaustively, the thorough harmony between them and their several parts, taking heed, however, to note that whereas the first creation took its rise in Man, the second originated in Woman.

The First Creation.	The Second or New Creation.
1. Adam created by the Word of God.	1. Blessed Mary procreated by direct divine interposition.
2. Eve formed from the substance of Adam.	2. Jesus Christ formed from the substance of Blessed Mary.
3. Eve Virginally fashioned.	3. Christ Virginally conceived.
4. Adam and Eve one flesh and consubstantial.	4. Blessed Mary and Christ one flesh and consubstantial.
5. Eve daughter and Spouse.	5. Blessed Mary Mother and Virginal Spouse.
6. Adam and Eve (before the Fall) immaculate and without sin.	6. Blessed Mary and Christ immaculate, conceived without sin; the former by privilege, the latter by right, as very God.
7. Adam the Father of the sons of men through Eve his Daughter-Spouse by natural generation.	7. Blessed Mary the Virginal Mother of the sons of God through Christ her Virginal Son and Spouse by supernatural generation.

Having now discussed these preliminary points concerning the conception and birth of Jesus Christ, let us pass on to the consideration of what Scripture testifies concerning her as the Original, Mother and Matrix of the whole Christian dispensation. When God sentenced the Serpent and cursed him, He at the same time pointed out the

Redeemer, who in the fulness of time would come and be of the Seed not immediately of Man, but of "the Seed" of "the Woman," that is, that a woman would, without the aid of man, conceive and bring forth the Lord Jesus Christ. Hence, then, she was the sole Original of Christ by the operation and "overshadowing of the Holy Ghost." And this fact is further shown in the Apocalypse, wherein is represented by a vision this Woman and her Seed. "And there appeared a great Sign*

* In the English authorised version, σημεῖον is translated "Wonder," on what grounds it is difficult to conjecture. This word, in connection with *persons*, signifies a sign, or pattern, or token. Our Lord is described as "a Sign which shall be spoken against," and the wrapping in swaddling clothes and lying in a manger were the signs or tokens to the Shepherds by which they should identify the Lord (S. Luke ii. 12, 34). The Scribes and Pharisees said to Jesus, "We would see a Sign from thee" (S. Matt. xii. 38), as a proof of His divine mission; and in answer He pointed to Jonas, who "was three days and three nights in the whale's belly" (*Ib.* 40); and again to Himself as a Sign when He said, "Destroy this Temple, and in three days I will raise it again" (S. John ii. 19). Jonas, who was three days and three nights in the belly of the whale, and Christ "in the heart of the earth" for three days, were the Signs given by Christ as proofs of His divine authority, and of His divinity. "For as Jonas was a Sign unto the Ninevites, so shall also the Son of Man be to this generation" (S. Luke xi. 30). Other "Signs" there where, which consisted of healing the sick, and raising the dead, and the word σημεῖα is in these cases translated "miracles"; and, although the word never means "miracles," yet in these instances it may be rendered so, because they are "Signs" proving the divine mission of Him who wrought them, or of that of His ministers in whose name they worked them. The word is used, too, to describe portents, such as the prodigies that are to appear in the sun, moon, and stars, as Signs of approaching terrible events. But nowhere can it be found when

in heaven; a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of

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applied to *persons*, that it signifies a "wonder," or prodigy. The word σημεῖον signifies a sign, a mark, a token, a standard, an ensign, a pattern: but never prodigy or wonder, except under some special circumstances explained in the context of the passage in which it may occur.

Now in this chapter, "And there appeared a great σημεῖον (sign) in heaven; a Woman clothed with the Sun," &c. &c. . . . And again, "And there appeared another σημεῖον (sign) in heaven; and behold, a great red Dragon," &c., the word signifies not "wonder" or prodigy, but a "Sign" under which is unfolded the future of the Church of God, in her relations with the Roman empire and the secular world-power; the Sign of the former is the Blessed Virgin, and of the latter Satan. To call a person a "wonder" is sheer nonsense, and conveys no meaning. The translator seems to have seen this by printing in the margin the word "sign," the real and primary meaning of the word. Why did they substitute "wonder" for "sign"? In three chapters following they translate correctly, "And I saw another Sign in heaven, great and marvellous, seven angels having the seven last plagues," &c. Why did they not render σημεῖον here as a "wonder," as they did in the case of the Woman and the Dragon? The angels were not "wonders" or "prodigies," though what they were to do was marvellous; no more is the Woman and the Dragon a "wonder" or a "prodigy," but, as under the "*Sign*" of the seven angels the judgments of God were to be poured out, so, under the "Sign" of the Blessed Virgin on the part of the Church, of which she was the Original, Mother and Matrix through Christ; and of the Dragon, on the part of the world-power then the Roman empire, the truth is set forth concerning that "enmity" which for ever exists between our Lady, *i. e.* our Lady and her Son—the Woman and her Seed—and the Serpent, which is to culminate in the crushing of its head; and this is shown by the "Sign" of our Lady having the moon under her feet. Our Lady is a "Sign," just as much as Jonas was to the Ninevites, and our Lord to "this evil generation"; and Satan, too, is a "Sign," the representative of the hostile world-power always at enmity with the Woman and her divine Child.

twelve stars: and she being with child cried, travailing in birth, and pained to be delivered . . . . And she brought forth a Man-child, who was to rule all nations with a rod of iron . . . . And the Dragon was wroth with the Woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."*

This Woman was no other than the Blessed Virgin Mary, represented in this chapter (1) as the Virginal Original of Jesus Christ, the Man-child whom she brought forth as the Ruler of all nations: and (2) as the Virginal Original and Matrix, by and through her "Man-child," of all those "who keep the commandments of God, and have the testimony of Jesus Christ." She is the Mother of the Seed, that is of Christ and the Saints, that is, again, of the whole Christian dispensation.

And this was foreshadowed by the prophets of the Old Testament. "Behold, a Virgin shall conceive, and bear a Son, and shall call his name Immanuel,"† that is, as S. Matthew informs us, "God with us,"‡ so Blessed Mary was destined to be the Mother of God, for she was by the Holy Ghost to conceive God in her womb, clothe Him with her flesh, and to bring Him forth into the world, God and Man in one Person. She was that "gate" which "shall be shut" and "not be opened, and no man shall enter in by it," and this "because the Lord, the God of Israel, had entered in by it, therefore it shall be

* Rev. xii. † Isai. vii. 14.

‡ S. Matt. i. 23.

shut."* "How long wilt thou go about, O thou backsliding daughter? For the Lord hath created a new thing in the earth, a Woman shall compass a man."† The "new thing" here was this, that a woman—the Blessed Virgin—should, by the operation of the Holy Ghost, contain within her womb a man, *i. e.* Christ, perfect in all respects, in form and in intelligence, being in possession of all His faculties as when born and grown up: for the Person contained within her womb was God, who was assuming her flesh. Thus was she to "compass a man" in his full integrity, of whom she was the divine mother. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will He give them up, until the time that she which travaileth hath brought forth: then the remnant of His brethren shall return unto the children of Israel."‡

She, *i. e.* the Blessed Virgin, travailing and bringing forth, is the "sign" given by the prophet for the return of the remnant to the children of Israel, that is, to the Kingdom of Christ. In all these passages it is clear that the Original of the Incarnation, and of the Church, is a Woman, "the Virgin," who brings forth "Immanuel," the "Woman that compassed a man," the Woman that "travailed and brought forth"; the Woman who was "delivered of a Man-child," and the Woman

* Ezek. xliv. 2. † Jer. xxi. 22.

‡ Micah v. 2, 3.

whose seed was the remnant that "kept the commandments of God, and had the testimony of Jesus Christ."

And this is further elucidated by the fact that our Lord was regarded as the Firstborn. S. Paul tells us that Christ is "the Firstborn among many brethren,"* "the Firstborn of every creature,"† and the Church, too, is said to be "the Firstborn of Christ."‡ Now a Firstborn (taken literally) implies a Parent, and that Parent is his Original, from whom he derives his earthly existence. Who was the Parent of the Firstborn Church? It was Jesus Christ, from whose side, as He lay in deep sleep on His hard cruciform bed, issued the Church: but who was the Parent of Jesus, our Incarnate God? It was the ever-blessed Mary: and this the Evangelist informs us, when he said that Mary brought forth "her Firstborn Son."§

* Rom. viii. 29. † Col. i. 15. ‡ Heb. xii. 23.

§ S. Matt. i. 25. It is well to call to mind what the "Firstborn" signifies. This word does not merely signify the first male child born in a family: for in cases of families having only one child—a son—he was called the "Firstborn." According to the law of Moses, every firstling of animals, the firstfruits of vegetation, and the firstborn son among men, belonged by right to God; and the Priest, on the part of God, took possession of them, and they were retained by him until redeemed.

The "Firstborn" possessed the birthright, and in cases where the younger was appointed heir, he became the "Firstborn," though his elder brother was yet living. In this sense Jacob and Ephraim, younger sons, became each the "Firstborn," and with it obtained the birthright. For example: "For I am a Father to Israel, and Ephraim is my 'Firstborn'" (Jer. xxxi. 9). The Blessed Virgin having brought forth her "Firstborn," even Jesus Christ; and

Blessed Mary, then, is the Original, the Mother and the Matrix of the whole Christian Dispensation, for she alone conceived and brought forth the Christ, and through and by Him, virginally, the New Creation.

There is another point which must not be overlooked, and that is, that the great mission of our Lady did not terminate with her death and assumption. By virtue of the Incarnation, the barriers between heaven and earth have been broken down, and have been knit together into one. The Church in heaven and on earth is one Body, consisting of Christ our Highpriest and King, the angelic hosts, the glorified saints, the saints still undergoing their purgation, and the faithful on earth. These all form one Family, and one Kingdom. Every family presupposes one head and one mistress, and every kingdom one king and one queen. The position, then, of our Lady is that of Queen and Mistress, in possession of all the rights and privileges of the consort of the Head and King. She is therefore the Mother, Mistress, and Queen of the whole Church in heaven and earth, *i. e.* the whole Family and Kingdom of God.

Who does not know what are the offices of a Mother, a Mistress, and a Queen? As a Mother she tends her children, she clasps them to her bosom, she admonishes them with maternal love, and obtains for them all that is good for them. As a Mistress she rules and corrects, not so much

Christ having on the cross brought forth His "Firstborn," the Church, she was pre-eminently the Original of the whole Christian Dispensation.

with judicial authority as with loving and indulgent solicitude. And as Queen she unites with her Sovereign in the administration of His Kingdom, in the promotion, within her sphere, of His interests, His honour and glory; and, in relation to His subjects, she is the channel of many graces, often interceding and obtaining for them favours, and, when any have unfortunately fallen into sin, mitigation of the punishment they have justly incurred.

It will be held that Christ is God, and, therefore, there is no need of a tender mother, an indulgent mistress, and a gracious queen, to stand between us and our Lord. Most true in the abstract, but it has pleased Christ to regard the Family of God in its human aspect. It is as Man that He has received from the Father "all power," it is as Man that He is the Head of the human race, and King over all in heaven and earth. Such being so, the divine harmony requires that the position of Woman in her highest dignity of Queen, Mother, and Mistress, should have its place in the Family and Kingdom He has erected. For, remember that Christ deals with us not as spirits but as men, and in accordance with all those laws and sympathies that are inherent in mankind. Our Saviour did not come to destroy human nature, but to redeem and purify it, to sanctify every part of our nature, our relations with each other, our feelings and our affections. Woman is as much an integral part of our common nature as the other sex: and if man is the head, the woman is his help meet, whether she be a wife, daughter, sister, or other relative. To have insti-

tuted a Family or Kingdom, without giving Woman her due place in it, would have been a deformity, a violation of the integrity of the whole system of humanity. In fact, if this provision had been omitted, the Family and Kingdom of Christ would have been imperfectly constituted.* It will be alleged that these notions are fanciful, and cannot be substantiated in Holy Scripture. Let us, then, refer to the inspired writings, and ascertain this point.

There is no doubt that the great characters of the Old Testament were typical of Christ and His several offices, as for example, Adam, the Head of the new dispensation; Noah, the Preacher of righteousness; Abraham, as the Father of the faithful; Melchisedec and Aaron as Priest, and Isaac as Victim; Jacob, as the Israel of God, from whom issued the Church; Moses, as the great Prophet and Lawgiver; Joshua, as our Saviour; and David, as our King. By these great saints, under the law, Christ is set forth in figure as our

* It is alleged that in heaven there will be no distinction of sexes. It is true that Christ said that, "in the resurrection, they neither marry, nor are given in marriage, but are as the angels of God in heaven"(S. Matt. xxii. 30). The context shows what Christ meant, viz., that in heaven married life, as it is understood here on earth, would no longer exist. It is not to be supposed that the women will become men, or men women, or that they will lose their masculine or feminine character. As men and women, so far as their character is concerned, they will, I presume, continue for ever. Our Lady was the Mother of God when on earth; in heaven she is still the Mother of God, and will remain so for ever; and it is in regard to her character as a Woman—Mother, Mistress, and Queen—that we seek the assistance of her tender intercession on our behalf.

Prophet, Priest, and King. But there were also great women in the former dispensation; whom did they typify? It is alleged that they typified the Church: true, but not so primarily. The Church is not a woman, though she may be prefigured by one, and, therefore, it is impossible to hold that the great women of former ages were simply, and nothing more than, types of a Society.* The Church is typified by men as well as by women. Abraham, Jacob, David, were figures of the Church, and so was S. Peter, as we shall see hereafter, but, because they were so, would it be denied they were types of Christ in the first instance? If the great men of former ages prefigured a Man to come, so, logically and consistently, the great women of old must pre-represent a Woman hereafter to appear upon earth; for let me again assert, that men and women are essential elements in every family and kingdom, and the principle holds good in the Family and Kingdom God has created for the elect. As, then, the men of the Old Testament foreshadowed Christ, so the women of the same dispensation foreshadowed our Lady, the Blessed Mary.

The following great women prefigured the seve-

* No doubt many of the Fathers regard Eve and the other great Women of the Old Testament as types of the Church, and so they were, but that does not preclude the idea that they were figures of our Lady. Indeed, they could only typify the Church, through Blessed Mary, who was the real archetype of the Church; for in her alone, among creatures, do all perfections meet. S. Jerome considers all holy women as stars obscured by the brilliant light of Mary. (T. vi. Com. on Soph. Proleg.)

ral offices our Lady was to fill in the Family and Kingdom of God. Eve, before her fall, typified the Immaculate Virgin conceived and born without sin; also her divine maternity, and her position as Queen and Mother of the universe, in union with and subject to her divine Son and Spouse; Sarah, as the Mother of the new dispensation, from whom would issue kings, peoples, and nations. Rebekah, her virginal purity and beauty in mind and body; the daughter of Jepthah, her virginity; Bathsheba, her royal estate, as Queen-mother sitting on an elevated throne on the right hand of the great King, who pays her the homage due from a son to a mother; Esther, a Jewess who married a Persian king, her royal intercessory and mediatorial power, whose requests are granted ere they are expressed; and lastly Judith, who slew Holofernes, the implacable foe of her people, prefigured our Lady as the deliverer of the Church from her enemies, and the destroyer of heresies. Here we have set forth exhaustively, in prophetic type, the character and position of our Lady under various aspects; viz., as Immaculate from her conception; as Virgin in mind and body; as a dedicated Virgin; Virgin and Mother; Queen and Mistress of the universe; Intercessor and Mediatrix; Defender of the Church; the Avenger of all the faithful, and the Destroyer of all heresies. These several points were prefigured by the great women who flourished in the former dispensation.

And these types do not only refer to our Lady while on earth, but for ever, for the great Family and Kingdom of God was not constituted till near

the close of our Lord's earthly career, nor consummated till His death, resurrection, and ascension, nor even then finally completed in their fulness till the assumption of our Lady herself. The offices of the Blessed Virgin were not fully in operation until after her assumption and coronation in the court of heaven. This truth is involved in the words, "I will put enmity between thee (Satan) and the Woman (the Blessed Virgin), and between thy seed and her seed," showing that the strife between the Woman and the Serpent was to continue, at least till the end of the world; for the head of the Serpent will not be finally crushed till then.

And the passage in the Apocalypse, already quoted, not only shows this to be the case, but it is an epitome of the functions of our Lady for all times. The "sign" S. John saw was a "Woman clothed with the sun," that is, the Blessed Mary, Immaculate from the first moment of her existence, and Virgin in mind and body. She is "with child," and she "brings forth a Man-child, who was to rule all nations with a rod of iron," that is, the divine maternity, the Virgin Mother of God. Another "sign" was seen in the vision, that is, the Dragon or Serpent, even Satan, who seeks to destroy the "Man-child," and to persecute the Woman, and her seed, the faithful. This is the great "enmity" between the Woman and the Serpent, and between her seed and its seed, which enmity commenced at the moment of the Incarnation, and will not terminate till the end of the dispensation.

The Serpent, by his "tail," draws away from

their allegiance a third of "the stars of heaven," that is, a third only of the Episcopate, which he casts to the earth. But the Woman in the end conquers, for she is represented as standing upon the moon,* the emblem of the hostile secular power. And she conquers as Queen of heaven and earth, for she is crowned with the diadem of twelve stars: the number twelve being the figure of universality and fulness of power. If it is held that "the Woman" in the vision means the Church and not our Lady, then who is the Person by whom the Church is represented? This question will be answered by another: Who is the Serpent that figured the seven-headed empire that persecuted the Church and the faithful? It was the Devil and no other, that is, Satan personally. The two "Signs," then, which represented the Church and the evil secular power were two *persons,* the one a Woman and the other the Serpent, that is, the Immaculate Virgin and the Devil, in personal antagonism with each other, according to the terms of the prophecy above

* The Moon is here the symbol of the Pagan power, of which the Dragon, or Satan, is the prince. She was the chief object of adoration, even in preference to the Sun, by all the oriental nations of antiquity. "The Syrians adored her," says Calmet, "as Astarte, Urania, or Cœlestis; the Arabians as Alilat; the Egyptians as Isis; the Greeks as Diana, Venus, Juno, Hecate, Bellona, Minerva, &c." The Hebrews were powerfully affected towards the Moon when they fell into idolatry. They worshipped her by the name of "Meni, of Astarte, of the goddess of the groves, of the queen of heaven," &c. She is, then, the symbol of Paganism, and as such the Blessed Virgin—the Woman "at enmity" with the Serpent, or Dragon—stands upon her (the Moon), that is, that she tramples under her feet the whole secular world-power.

quoted, and the war between them is conducted on the one side by our Lady and the Angels under Michael, with the co-operation of the remnant of her seed "who keep the commandments of God and have the testimony of Jesus Christ"; and on the other by Satan and his angels, with the alliance of that world-power which hates God, His Son, His Mother, and the Church. While it is true that the prophecy relates to the Church and the world-power, it is, nevertheless, drawn (1) from her who is the Mother, the Matrix, and the Queen of heaven and earth, and (2) from Satan, who is "the Prince of this world" and chief of the rebel angels.

These several offices of our dear Lady are beautifully summarized in her Litanies: she is therein described as "The Virgin of Virgins"; "Immaculate in conception" and "after conception"; the "Daughter of the Father," the "Mother of the Son," the "Spouse of the Holy Ghost," the "Seat of the most Holy Trinity," the "Seat and Image of Wisdom," the "Ark of the Covenant," the "living Ark of the Body of Christ," the "House of Gold," the "Gate of Heaven," the "Mother of divine grace," "Cause of our hope and joy," the "Source of divine love," the "Mother of God," the "Queen of heaven and earth," the "Queen of Angels," of "Patriarchs," "Prophets," "Apostles," "Martyrs," "Confessors," "Virgins," and of "all Saints"; "Light of Angels," "Crown of Patriarchs," "Glory of Prophets," "Lady and Mistress of Apostles," "Support of Martyrs," "Strength of Confessors," "Diadem of Virgins," "Splendour

of all Saints," "Sanctity of all Christians," "Star of the World," "Impregnable Tower," "Tower of David," "Tower of Ivory," "Pillar of our Faith," "Dispenser of Grace," "Anchor of our Salvation," "Health of the Sick," "Refuge of Sinners," "Comforter of the Afflicted," "Help of Christians," &c.*

These words addressed to our Lady are not to be regarded as mere effusions of devotion or hyperbole, expressive of mere adulation and praise, but of the reality of her great offices as Mother, Queen, and Mistress over all things in the universal dominion of her Son and Lord, which she exercises in union with Him, and by the power which He has given her. For she has no power inherent in herself as of right, whatever she possesses she has by the donation of her divine Son as Lord of all. For notwithstanding her extreme greatness, far transcending in dignity, power, and intelligence the whole body of the nine orders of Angels and the

* For the advantage of those who seek union with the Greek schismatic Church, rather than with the Catholic Church because of her alleged corruptions! I give a few examples of similar addresses to our Lady. "Thou art the salvation of the Christian race." "Most holy Lady . . . . intercede and have mercy upon us." "Induce Him, for all of us, to (send rain)." "All of us have you as our Mediatrix." [Thou art] "a strong refuge and unconquerable weapon." "By thy compassion, O Lady, heal and deliver those who are sick from their sorrows." "Deign, O Immaculate, to save thy servants." [Thou art] "the only help of man." "We all fall down before thee; by thy mighty protection save us all." "Mary, purify us."—*See* "Εὐχολόγιον τὸ μέγα," Venice, 1862, pp. 507–545: quoted from "Catholic Orthodoxy and Anglo-Catholicism," by Dr. Overbeck, pp. 46, 47, published by N. Trübner & Co., London, 1866.

Saints put together; yet she is no more than a creature, and there is a point where she is finite. She is the first in Creation, next in rank to the Holy Trinity, though the distance between her and God is infinite. She is then our Queen, our Mother, our Mistress, our support, our help, our refuge, our intercessor and mediatrix; she is the Mother of the Christian dispensation, of the Church, and of all Christians; she is the defender of orthodoxy, the avenger of the faithful, and the destroyer of heresies. This is the part she plays in the world even at this time, and which she will continue to do until, by the power of her divine Son, she will finally crush the head of the Serpent under her feet.

Perhaps you will consider that I am giving expression to heretical sentiments; but if you would carefully examine the teaching of the early Church, you would come to a different conclusion.

The Primitive Fathers believed that our Lady was the Mother of the whole Christian dispensation. S. Clement of Alexandria taught that "she is Virgin and Mother"; that "she is an Immaculate Virgin and loving Mother," who "calls her children about her, and feeds them with the holy Milk of the Word her Infant," that with it "she nourishes the New Generation that our Lord had brought forth in the anguish of His passion."* When she conceived Christ, she con-

* Pædagog., l. i. c. vi. I quote this (p. 266) and following passages on this subject, with one or two verbal corrections,

ceived at the same time the Gospel, the Church, and all men and women who should hereafter become sons and daughters of Christ by baptism. For these were in Christ, and Christ was in her womb. "What is the Ark," asks S. Ambrose, "but holy Mary?" And he immediately adds, "As the Ark bore within it the table of the Law, so did Mary carry the Heir of the Testament. The former contained within it the Law; the latter the Gospel. The one possessed the Voice of God, the other the Word of God."* And he again or some other says, "Mary is the Mother of the Church, because she brought Him forth who is the Head of the Church."† And again, "She was, alone, and effected the salvation of the world, and conceived the redemption of all."‡ S. Augustine declares that she "is the Spiritual Mother, not of our Head, who is our Saviour, but of us His members, which we are," § and S. Peter Chrysologus,

from a very valuable and useful work, entitled "The Woman of all Generations," by the Rev. Raphael Melia, D.D., and published by Longman, Green, & Co. London, 1868. The value of this work is that, in addition to the author's own exposition, he gives, in proof for all that he advances, copious illustrations from the writings of the Fathers, from Christian archæology, and from the admissions of Protestant writers. It is a work well worthy the study of all those who desire to know what the Church teaches concerning the doctrine of the cultus of the B. V. Mary.

* Append., Serm. xliii. tom. ii. p. 689. Migne. *Ib.* p. 62.

† Append. in Apoc., tom. ii. p. 876. Migne. *Ib.* p. 209.

‡ Ep. xlix. tom. iii. p. 1154. Migne. *Ib.* p. 125.

§ De Sanc. Virgin., c. vi. lib. i. Oper., tom. vi. p. 399. Migne. *Ib.* p. 254.

that she is the "true Mother of all living." * She is the Ark, because she was the Original and Fount of the Incarnation — that is, of Christ, of the Gospel, of the Church, and of all the Spiritual children comprising "the New Generation," for all were in her womb when Christ was therein contained.

The holy Fathers are very explicit in stating the truth that Blessed Mary was the "cause," through her divine Son, of our life and salvation, and in order to mark this, they put our Lady in antithesis to Eve her prototype.

S. Justin Martyr asserts, "We know that He, before all creatures, proceeded from the Father by His power and will . . . and by means of the Virgin became Man, that by what way the disobedience [of Eve] arising from [the temptation of] the Serpent had its beginning, by that way also [i. e. by the obedience of Blessed Mary to the message of Gabriel], it might have an undoing." †

S. Irenæus puts it thus: "As Eve . . . became the cause of death to herself and her posterity, so Mary . . . became the cause of the salvation of the whole human race." ‡ Tertullian, in a different way, asserts the same truth: "God recovered His image and likeness which the Devil had seized upon, by a rival operation, for unto Eve, as yet a Virgin, had crept in the word that was the cause of death: equally into a Virgin was to be introduced

* Serm. xcix de Verb. Dom. Patr., t. cii. p. 477. Migne. *Ib.* p. 266.
† Dial. cum Tryph., p. 100. *Ib.* 10.
‡ Adv. Hæres., l. iii. v. 19. *Ib.* p. 25.

the Word of God, which was the builder-up of life; that [what by that sex] had gone into perdition, by the same sex [the Woman] might salvation be restored." * And S. Ephraim declares, that "in the beginning the Serpent filled the ears of Eve, and the poison spread thence over the whole body [*i.e.* of mankind]: to-day Mary by her ears received the Champion of eternal happiness: what, therefore, was an instrument of death was also an instrument of life." †

As Woman was the cause of our ruin, so Woman was to be the cause of our restoration, that is the pith of the above passages. S. Jerome and S. Augustine express this elementary truth more tersely,—"Death by Eve, Life by Mary"; ‡ "Through Eve death, through Mary salvation." § S. Peter Chrysologus, too, explains this matter in another form: "The Woman received from God the ferment of faith after having received from the Devil the ferment of perfidy. She concealed it in three measures, *viz.* in three epochs, from Adam to Noah, from Noah to Moses, from Moses to Christ; so that the woman who corrupted the whole of mankind by the ferment of death in Adam, might in Christ renew all our flesh by the ferment of the resurrection: and the woman who made the bread of groans and pain might also make the Bread of Life and salvation, so as to

* Lib. de Carn. Christ., c. xvii. tom. ii. p. 780. Migne. *Ib.* p. 11.

† Opp. Syr., iii. p. 607. *Ib.* p. 26.

‡ Ep. xxii. ad Eustach., 21. *Ib.*

§ De Symb. ad Cat., l. iii. c. iv. *Ib.*

become a true mother, through Christ, of all living, even that one who in Adam had been the mother of all the dead. To this end Christ came into this world, that as death passed through Eve into all men, so through Mary might life return to all." *

It is plain, then, that according to the testimony of the Primitive Fathers, Mary, the ever-blessed, was the Original of the New Creation, that is, of the New Dispensation, and the cause—the entire cause—through her divine Son, of our life and salvation, and is "a true" and "spiritual Mother" of us the members of Christ; and it should not be forgotten that Jesus Christ could not, without violating a fundamental law of our nature, *viz.* our Free-will, have effected our redemption, without the consent and co-operation of the ever-Blessed Virgin; for had she disbelieved the word of the Angel, and refused her assent to conceive the Lord, the Incarnation could not have taken place, and we should have been left hopelessly in our sins.† We owe her a debt of gratitude, second only in magnitude to that we are indebted to Christ: for, without her, He could not have redeemed us by way of the Incarnation. And this is implied

* Serm. xcix. de Parab. Ferm. Patrol., t. cii. p. 477. Migne. *Ib.* 266.

† This shows the necessity of the Immaculate Conception, for had there been the least vestige of concupiscence in her, she might have failed to believe the word of the Angel, and to carry into effect the will of God. She was exempted from original sin, for the sake of us all, in order that the Incarnation might be certainly accomplished. Had she failed, there was no other virgin that could have been chosen, because the time specified by the prophet Daniel for the advent of Christ would have expired.

strongly in her beautiful song of praise, the Magnificat, when she sings with holy joy, and with prophetic foresight, "For behold, from henceforth all generations shall call me Blessed." Why? Because she heard and believed the message of God by the Angel, and accepted the gracious offer of becoming the Mother of Christ, and of the Christian Dispensation; and hence is she, by the Holy Ghost, the real and entire cause (1) of the advent of Christ, and (2) by and through her Son, of the life and salvation of the human race.

But the work of our dear and immaculate Mother was not a passive one, ending the moment after she had brought forth her "Firstborn Son." This will appear from the fact of her greatness in the scale of creation. She is the Mother of God, and this not in time, but for all eternity: for as long as the Son lives the Mother lives likewise. Being the eternal Mother of God dating from the conception, she is now and ever will be the Queen of heaven, and the loving Mother of the whole Family and Kingdom of Christ. Such is her high and exalted position, being next in rank and dignity to the King of Kings, and Lord of Lords.

S. Clement of Alexandria has a most striking passage, part of which I have already quoted: "O, unheard-of wonder! The Father of all things is one; the Word of all things is one; the Holy Ghost is one and the same everywhere. The Virgin Mother likewise is one, and I joyfully call her Church . . . she is Virgin and Mother: she is the immaculate Virgin and loving Mother; she calls her children about her, and feeds them with the

holy Milk of the Word her Infant. . . . With this she nourishes the New Generation which our Lord had brought forth in the anguish of His passion, and that He tied with the bands of His precious Blood."* Does this Father mean to say that "the immaculate Virgin and loving Mother" is one with God? Not indeed in the sense of consubstantiality, but of affinity, for, as holy Church teaches us, she is "the daughter of the Father," "the Mother of the Son," and "the Spouse of the Holy Ghost," and, consequently, she is one with Them, and They with her, with a nearness short only of that which belongs to identity of substance. And to show how near she is in her relationship with God, this Father "joyfully calls her Church," a name which fitly expresses the fulness of her divine Motherhood, for in Christ she brought forth the Church, together with all the children of the Church—her seed—which she "nourishes with the Milk of the Word, her Infant."

But though she is not consubstantial with the Father, the Son, and the Holy Ghost, yet the incarnate Son of God, according to the flesh, is consubstantial with her, being flesh of her flesh, and bone of her bones; the blood of the Immaculate Virgin flowing in His veins. She is therefore the Mother of God, not of the Divinity, but of Him whom she conceived and bore as very God and very Man.

Some of the early Fathers express themselves strongly concerning her great dignity and power

* Pædagog., l. i. c. vi. *Ib.* p. 266.

as the Mother of God. S. Peter Chrysologus describes her "as greater than heaven, stronger than earth, larger than the world, because she alone brought forth God, whom the world cannot contain."* Her position is so exalted, that of necessity she must be in possession of prerogatives and privileges commensurate with her dignity and power in proportion to her greatness. S. Jerome tells us, that Mary "gave glory to heaven, and the Saviour to the earth; she spread peace, and conferred faith on the Gentiles, diminished vice, gave order to life, and established the rule of action":† and S. Chrysostom, too, in a most remarkable passage, says, "Thou hadst been chosen from eternity to be the Mother of God, that thy mercy might procure salvation for those whom the justice of God, thy Son, could not save."‡ She has then, even now, a work to do; and that work is the crushing of the Serpent's head; for the "enmity" is between "the Woman" and "the Serpent," as well as between her seed and its seed. She thus "spread peace," "conferred faith on the Gentiles," and did other good things, thereby driving her great enemy step by step out of his usurped dominion. And her mediatorial power too is so great, that it seems that she can influence the heart of Jesus, her Son, to such a degree as to induce Him to pardon the most malignant sinner, who according to the divine rule

* Serm. cxliii. Oper., i. p. 584. Migne. *Ib.* p. 161.

† Ep. ad Paul. et Eust., tom. xi. p. 126. Migne. *Ib.* p. 209.

‡ Homil. de Præs. B. V. *Ib.* p. 253.

of justice would have been, had it not been for her, condemned. And this is in perfect harmony with the plans of God. A woman had sinned, a Woman was to repair the evil done. A woman introduced disorder and disease, both moral and physical, a Woman was to restore order and health to the human race. Satan, under the form of a serpent, overcame the woman, the mother of our race, and trod her and her issue under his feet; a Woman was to come who would herself, by the power of her Son (her Seed), deliver the human race from the state of servitude to which it had fallen. Such was the divine plan, and the Fathers testify that it was so, when they assert that death came by Eve, but life and salvation by Mary.

S. Augustine has a very striking passage in one of his treatises, wherein he clearly shows that our Lady had a distinct part to play in the work of destroying our great enemy; he says, "It is a great Sacrament, that whereas through a woman death became our portion, so life was born to us by a woman, that in the case of both sexes, male and female, the baffled Devil should be tormented when, on the overthrow of both sexes, he was rejoicing; whose punishment had been small, if both sexes had been liberated in us without our being liberated through both [sexes]";* that is, that the Woman, even the Blessed Virgin, should take part with her divine Son, the Man Christ Jesus, in the eventual overthrow of Satan

* Opusc. de Agon. Chr., c. xxiv. *Ib.* p. 26.

—the great enemy of her sex; for, as S. Augustine remarks, the "punishment would have been small," if it had not been effected by our Blessed Lady herself, as well as by her divine Son. The Mother and Son were together to effect his destruction: the latter by His own omnipotent might, the former by the power of her Son, which He places unreservedly at her disposal.

Under all these considerations, it is evident that the Blessed Mary was regarded as the Original of the whole Christian dispensation, the Mother of God, the Mother of the Church, the Mother of "the New Generation," which she still feeds with all the tenderness of a loving mother. She is, too, a Mistress, superintending her household with all the care of an immortal spouse; and she is Queen of heaven and earth, and, in conjunction with her divine Lord and Son, exercises for the good and welfare of the Christian Church her vast prerogatives, spreading peace and conferring faith on the Gentiles, and, as S. Chrysostom said, using, on behalf of her children, her mediatorial power, interceding with such effect, that the most hardened and malignant sinners and reprobates are not seldom rescued from the jaws of "the Dragon"; even those which "the justice of God, her Son," would have condemned, but for her who is the Mistress of the Heart of Jesus Christ.

I cannot do better than sum up the testimony of the Primitive Church concerning the dignity and position of our Lady, in the words of the great

Patriarch S. Cyril, which he spoke in the presence of the assembled Fathers of the Œcumenical Council of Ephesus, celebrated in the year 431 of our era:—

"Hail Mary, Mother of God, ever venerated by us as the Treasure of the world, inexhaustible Lamp of truth, the Crown of Virginity, the Sceptre of true doctrine, Immortal Temple, Abode of Him whom space cannot contain, Mother and Virgin: By whom He, who is called Blessed by the holy Evangelists, came in the Name of the Lord. Hail, thou who didst contain in thy holy virginal womb, Him who is infinite and incomprehensible: By whom the Holy Trinity is glorified and adored: By whom the precious Cross is venerated and adored throughout the whole world: By whom heaven exults: By whom angels and archangels rejoice: By whom the demons are put to flight: By whom the tempter—the Devil—was cast out of heaven: By whom the fallen creature is taken up into heaven: By whom all creatures enslaved under the yoke of idolatry are brought to the light of Truth: By whom Holy Baptism and the oil of gladness is given to those that believe: By whom the Church is established in every part of the world: By whom the nations are brought to penance. What more can I say? By whom the only Begotten Son of God, the Light [of the world] shines on those who sit in darkness and in the shadow of death: By whom the Prophets prophesied: By whom the Apostles preached salvation to the Gentiles (or nations): By whom the dead are raised: By whom kings reign in the Name

of the Holy Trinity. Who amongst men is able to set forth the dignity of the most laudable Mary"?*

* Mansi S. Concil., t. iv. Hom. Cyril. in Nestor. habita, quando Sept. ad S. Mariam descenderunt. Œcumen. Concil. Ephes., col. 1253, 1254, edit. Florence, 1760.

CHAPTER III.

ST. PETER THE "ORIGINAL."

§ 1.

Introductory.

In the establishment of the Empire-Church, did our Lord adhere to the primeval law? You will probably answer that He Himself, as the Son of Man, the Firstborn of the Blessed Virgin, was the Original of this Empire-Church. And so, undoubtedly, He was, as was asserted in the preceding chapter. But there is a distinction to be observed. Jesus Christ was not merely Man, but very and true God, the Creator of all things, no less than the Redeemer of man, and His place is not visibly and locally here on earth, but in heaven. As God He is everywhere, but not so visibly or in a manner cognizable by men in the flesh. His office upon earth was, first, to proclaim Himself as the One sent by God to the lost sheep of the House of Israel; secondly, to publish the new Gospel; thirdly, to select suitable persons for the new ministry; fourthly, to institute laws or commandments to be observed by all who should hereafter become Christians; and, finally, to constitute the

new Empire-Church, endowing it with certain rights, privileges, and powers; and having accomplished these purposes He took His departure, never again *visibly* to return till the knell of this world shall be sounded by the great Archangel at the close of the last day.

Now how did Christ proceed in executing His design? Did He depart from the old law of an Original? Did He break that law which is as ancient as God Himself, consisting of the principle that all things proceed from their respective Originals? Our Blessed Lord could not have done so, for He being the Truth in very Person, could not do anything which was contrary to, or inconsistent with that truth. In constituting the Empire-Church, then, He acted as He had done of old, *viz.*, He selected an Original for this purpose. Adam, as I have shown, was the Original of the whole human race in its universal extent, from the beginning of the world: Noah was the same from his own time: Abraham was the ordained Original of the whole body of the children of God, from the birth of Isaac till the consummation: Jacob was the appointed Original of the kingdom and Church of Israel: as it was in the beginning, so was it to be in our Lord's time, *viz.*, that He, as He had done aforetime, would Himself select one who should be the *immediate* Original of the Empire-Church; from whom it would spring, grow in stature, and develop gradually to the fulness of maturity. Who, then, was that selected Original? It was Simon Bar-Jona, surnamed "Rock," *i. e.* Peter. From him alone, after Christ, issued the new Empire-Church; he

was spiritually begotten by our Lord Himself for this very purpose.

You will probably say this is a mere assertion. Can you say so? Is it not at least a fair deduction from the Revelation God has given of Himself before the Christian era began? If God had always, without any exception whatever, adhered to this principle when creating or instituting anything upon earth: if in creating light He established this law: and further, if this same law should be actually found to be the very principle of His own eternal nature* (if I may so

* The doctrine of the "Trinity in Unity and the Unity in Trinity" explains this principle. What do we understand by the doctrine of the Holy and undivided Trinity? Great and wonderful, and incomprehensible, as is this sublime mystery of the ever Blessed and Adorable Trinity, yet is it comprised in a very few words: God the Father, God the only Begotten Son, and God the Holy Ghost who proceeds from Both: and these Three are One and consubstantial. Although the Three Persons in the order of time are co-eternal, in power co-equal, and in essence consubstantial, yet, in the order of sequence, the Father is the Original by whom the Son is begotten, the Holy Ghost proceeding from Both by one spiration.

The same principle obtains also in every family on earth, *viz.*—the Father, the Mother, and the Progeny; the same in every kingdom, *viz.*—the King, the Queen and the People in their different grades. In the primeval age, the "people" were literally the descendants of their chiefs, in later ages, both literally and as it were by adoption, *i.e.* by the admission of foreigners and settlers in the kingdom. Abraham, Sarah, and Isaac; Isaac, Rebekah, and Jacob; Jacob, Leah, and Judah; or, Jacob, Rachel, and Joseph,—the two legal Firstborns, the one representing the royal line, and the other the house of Israel,—represent this principle in both the family and the kingdom under the law.

So in like manner in the Empire-Church, viewed both as a

speak with reverence), does it not follow as a conclusion inevitable, that in the Creation of the Empire-Church He would necessarily have followed the same universal rule? For remember, that Christianity is not contrary to the primeval and Mosaic dispensations. No, not only is it not contrary to these, but it is the complement and the perfection of the old law; and the harmony of the one with the other is as complete as that of heaven itself. "Think not," let me repeat, "that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil [*i.e.* complete or make perfect]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." And S. Peter admonishes us to "be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the Apostles of the Lord and Saviour."* And in the Apocalypse the great

Family and as a Kingdom. Our Lady, her divine Son, and the Children of God under the new dispensation; Jesus Christ, S. Peter, and the Body of the Church regarded as a polity; or, hierarchically, Christ and S. Peter—as Master and Servant, or Steward, or Vicar—the Priesthood and the Faithful; or again, if we consider only the visible Church—as apart from that in heaven—then S. Peter, the Priesthood, and the Faithful. The principle, then, of an Original is divine, and it exists universally: in God Himself, in nature, in every family and kingdom on earth. In point of fact, society on earth, with its numerous families and kingdoms, is an image—distorted indeed and corrupted by fallen humanity—of the Kingdom and Family in heaven whose Original and Creator is God. The great and mysterious doctrine of the Holy Trinity demonstrates the fundamental truth, that all things proceed from an Original, created or selected.

* S. Matt. v. 17, 18; 2 Pet. iii. 2.

crowned Arch-priesthood, if I may so express it, that surrounds the throne of the Lamb in heaven, is said to be the twelve Prophets under the Old Law, and the twelve Apostles of the New Law. So that, in point of fact, the Law and the Gospel are one, the Prophets and the Apostles one, the Church of both dispensations one, the rites and ceremonies one, the oblation one, and the adoration one. If this be so, if the one be the counterpart of the other, and its complement, how is it possible to conceive that the law of their origin should be diverse? If the premisses are sound, then it follows as a necessary conclusion, that when Christ formed the Empire-Church, He did so in accordance with His own eternal law, *viz.*, selecting an Original from which it was to issue, and upon which it should be based. If Holy Scripture had been silent respecting this point, reason alone would have sufficed to have proved that such must have been the mode of procedure.

§ 2.

The Mystery of the Rock or Stone.

As it is an undoubted fact that Christ gave the name of Rock or Stone to the First of the Apostles, it will be convenient to consider in this place the mystery of the Rock or Stone, as contained in the Holy Scriptures. These two words, in Greek πέτρα (*petra*) and λίθος (*lithos*), which are often used interchangeably, have been employed by

the Holy Ghost as symbols from the very earliest period of history, dating as far back as the age of the patriarchs, and most probably from the first generations of the human race.

Moses, and the sacred writers that follow him, tell us of various Rocks or Stones that were in their time standing in certain localities which represented either persons or places, such as "the Stone of Bohan the son of Reuben,"* "the Rock Etam,"† "the Rock of Rimmon,"‡ "the great Stone in Gibeon,"§ "the great Stone of 'Bethshemeth,'" "the Stone of Abel,"‖ "the Stone Ezel,"¶ "the Stone of Zoheleth,"** "the Rock" of "Adullam."†† These, or some of these, seem to have been regarded as sacred stones, for when the Ark of the Covenant arrived at Bethshemeth, where the stone of that name was situated, it is said that "the Levites took down the Ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them upon the great Stone, and the men of Bethshemeth offered burnt offerings and sacrificed sacrifices the same day unto the Lord."‡‡ It is probable that some of these stones were ancient standing altars, set up by the chiefs of nations of very remote times, whose names they respectively bore, on which they were accustomed to offer sacrifices.

Stones were also regarded as seats of honour, dignity, and authority. From observations by travellers, they were generally arranged in circles, as

* Josh. xv. 6. † Judges xv. 8. ‡ *Ib.* xx. 45.
§ 2 Sam. xx. 8. ‖ 1 Sam. vi. 18. ¶ *Ib.* xx. 19.
** 1 Kings i. 9. †† 1 Chron. xi. 15. ‡‡ 1 Sam. vi. 13–15.

if for holding a council; they have been so found in almost all countries, and have apparently existed from the remotest antiquity. The Druidical Stones still remaining are found generally arranged according to this plan, and the different elevations of these stones suggest the idea that the higher grades were in this manner distinguished.*

Stones were also used as monuments of great events. Joshua ordered them to be erected in the Jordan, and on its banks, to commemorate the successful entry of the children of Israel into the Promised Land.† They were employed, too, as witnesses between man and man, as in the case of Laban and Jacob in Galeed.‡

There is a stone in Westminster Abbey, supposed to have been Jacob's pillow at the time he saw the vision of the Ladder and the Angels, and which he afterwards set up as a memorial Pillar,

* It is said that the Druids consisted of several grades or orders, and it is probable that their position was distinguished as stated in the text. Perhaps the most remarkable remains of these stones are in the Orkney Islands. They are semicircular in form; in one case having a radius of thirty-two feet, "consisting of seven stones, from fourteen to eighteen feet in height"; in another case, "a circle of three hundred and thirty-six feet in diameter, consisting of sixteen stones, from nine to fourteen feet in height." The altar stood outside the circle. In some cases they were arranged circles within circles, each seat consisting of a single stone. The most remarkable example of the kind is to be found upon Salisbury Plain, known by the name of Stonehenge, and it "consists of two concentric circles, of which the outer is a hundred and eighty feet in diameter." The stones vary from four to seven yards in height.—*See* Lord Woodhouse's Universal Hist., vol. iv. pp. 60, 61, text and notes, edit. 1811. *See* also "Encyc. Brit." art. Druids.

† Josh. iv. 1–9. ‡ Gen. xxxi. 45–55.

consecrating it with oil and wine, and naming it Bethel, that is, "the House of God." This sacred Stone has always been held in very high veneration: it once belonged to the kingdom of Scotland, on which her kings were crowned; it was afterwards brought by Edward I. (who for a moment obtained possession of that country as far as Perth) to England, and has served the same purpose for her sovereigns, and latterly for the kings of the United Kingdom. Where it came from no one knows, most probably from Ireland, as there is little doubt that the ancient Scots were originally a colony from that most illustrious land. Whatever is the real history of this stone is of little consequence, but it is a witness to the fact, that stones have always been regarded, from the earliest period of history, as possessing a mysterious sacredness which no other substance seems to have had.

I think it may be accepted as true that these ancient Rocks and Stones existing everywhere suggest a common original, probably by a primeval revelation of God for furnishing signs of His Providence and Presence, and for sanctuaries where He might be adored by an acceptable worship. But man is naturally prone to idolatry, and God not having as yet become incarnate, and as such present to the senses under visible forms (which alone is the true antidote against idolatry), he soon transformed these sacred stones into idols, adoring them as his gods, and, consequently, the further setting up of these kinds of stones was forbidden by Moses.*

* Levit. xxvi. 1.

Again, rocks and stones represent other things besides these, which should not be passed over. They sometimes signify a Habitation, or Place, or City: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the Rock (πέτραν) sing, let them shout from the top of the mountains."* "And in that day will I make Jerusalem a burdensome Stone (λίθον) for all people: all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered against it."† Also a Fortress or Tower: "He slew of Edom in the valley of salt ten thousand, and took Selah [*i. e.* Rock πέτραν] by war."‡ "I will stand upon my watch, and will set me upon the tower [πέτραν —Rock], and will watch, &c."§

Under these metaphors the Church as a House, a City, a Tower, and Bulwark is represented, in which we dwell and adore, from which we watch the tactics of the enemy, and by the strength of which we resist all the assaults of the evil power.

Stones, too, were largely used as munitions of war, both by the Israelites and the gentiles, and also for the execution of criminals, foreshadowing the authority and power of the Church to punish wicked nations who rebel against God, and persons guilty of flagrant crimes.

Let us now examine the metaphor rock or stone, in its relation to the principle of the Original, as the Foundation and Source of the Empire-Church

* Isai. xlii. 11.
† Zech. xii. 3.
‡ 2 Kings xiv. 7.
§ Hab. ii. 1.

of Christ. S. Peter informs us that Christ and the whole body of believers are "stones": "To whom [Christ] coming as unto a Living Stone (λίθον), disallowed indeed of men, but chosen of God, and precious, ye also as lively [living] stones (λίθοι), are built up as a Spiritual House, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a Chief Corner Stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the Stone which the builders disallowed, the same is made the Head of the corner, and a Stone of stumbling, and a Rock (πέτρα) of offence, even to them which stumble at the word, being disobedient: whereunto also they are appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."*

Such is the description, by way of metaphor, of the Empire-Church of Christ, consisting of living stones all welded together and joined to that "Stone most precious" which is called the "Corner Stone," and the "Head of the Corner," even Jesus Christ our Lord.

As then we are all Stones, forming together one Building, so of necessity he who is the immediate Foundation of this Structure must be, metaphorically speaking, a Rock or Stone, and be himself called after that material. And hence, this Rock must be a Living one, and contain within it (1)

* 1 S. Pet. ii. 4—9.

the principle of Firmness and Solidity; the principle of the Original; (2) the germinating principle of Growth and Expansion; and (3) the principle of Life and Vitality to the entire Structure, *i.e.* the Empire-Church of Christ, which He instituted and established upon this earth. We will consider these points separately.

1. *The principle of Firmness and Solidity, and of the Original.*—What did our Lord understand by a house securely built? He tells us, it must be founded upon the solid, massive, immovable and imperishable Rock, which with strength and power supports it, and with firmness maintains, in its integrity, every part of the superstructure. The Rock, likewise, is the bulwark which preserves the house against the fury of the tempest and the rushing of the flood, that is to say, that the loud blasts of heresy, and the foul floods of iniquity, shall in vain assault its walls or undermine its foundations. And after this description, Christ adds, emphatically, "And it fell not, for it was built upon the Rock."* In the above passage, then, we have a comprehensive and exhaustive description of that Structure which Christ erected. The foundation is the Rock, the sustaining power is the Rock, and the resisting force is the Rock; so the Rock contains within itself the principles of Solidity, Imperishability, and Indefectibility.

Who or what, then, is that Rock on which Christ founded the Empire-Church? Material fabrics have a material rock or stone upon which

* S. Matt. vii. 24, 25.

they rest with solid firmness; but the Church is an Empire, not of mere earthly dominion (although the world belongs to her), like the old Roman empire, but it is an Empire consisting of all baptized men and women, united together in one communion and fellowship; and hence, the Rock of its foundation is not a material like that under an ordinary building, but a living substance, that is to say, that the Rock, metaphorically, signifies a man who, being the Foundation of this community or society, is gifted with all those powers and forces which the term "Rock" exhaustively expresses. As I have just shown, we are all described as "lively" or "living" "stones," collectively forming a Spiritual House, "an holy Priesthood," "a peculiar people," "an holy nation." The Head of this body of "living Stones" is called the "Rock" or the "Corner Stone," which in Scripture represents the fundamental, sustaining and defensive power. This Person, then, whoever he may be, is to that Society or community of men and women an immovable Foundation, on which the whole body reposes,—a firm support, an impregnable barrier against all enemies; and an infallible Director and Teacher, in all matters essential to the well-being of the community.

Who, then, is this Rock? First, Christ Himself, the Rock of ages, the Rock of all Rocks, upon whom reposes with immovable firmness the whole universe—the heavens above, the earth below, and the regions under the earth. He is also the Rock on whom the whole spiritual and natural law derive their Original, and by whom it is maintained in

beautiful order and harmony. It is by Him that the solar systems with their respective planets and satellites perform their ceaseless revolutions, imparting light to each other day and night perpetually; it is by Him that the animal, vegetable, and mineral kingdoms are ever preserved in life and energy according to their need. He is the Rock upon whom the whole human family is established, and by whom it is maintained in strength and vigour. He is the Rock by whom kings reign and decree justice, and by whom they are dashed to pieces when they rebel against Him or persecute His people. He was the Rock of Israel of old; He is the Rock of the Israel of to-day; that is, the Holy Catholic and Apostolic Church. Upon Him the Empire-Church is founded, by Him it is sustained in strength and power, by Him it is preserved from the assaults of devils and evil-disposed men.

Christ is, indeed, the Foundation Rock of His own Empire-Church, and its Corner Stone; for, as the Apostle tells us, "We are . . . fellow-citizens with the saints, and of the Household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone; in whom all the Building fitly framed together groweth unto an holy Temple in the Lord: in whom we also are builded together for an Habitation of God through the Spirit."* But He is now invisible: we know Him no longer as one visible amongst us. He is gone, and now sitteth on the right hand of God the Father Almighty.

* Ephes. ii. 19–22.

I have already shown that the Church is a visible polity, with a visible ministry, with visible members, all worshipping God by means of visible rites and ceremonies, Christ manifesting Himself by means of visible signs, the matter used in the Sacraments being visible to the eye and tangible to the touch. If the Church be a visible House, Temple, or City, then the Foundation immediately under it must be visible also. It would be absurd to suppose that a material Building (and we are material beings as well as spiritual) should be made visible and tangible to the senses, and the Foundation invisible and intangible. If then, our Building be visible, so must also be the Rock on which it firmly rests—for Christ performs His work according to the rules of order and harmony, and in obedience to sound reason.

Jesus Christ, knowing our necessities as complex beings, designed that the Foundation no less than the Superstructure He was about to erect should be always a visible substance. How did He execute this design? By the creation of a Rock from the substance of Himself, who alone is the primary Rock; that is to say, He established an office in the person of one whom He called Rock: this man was Simon, whom Christ blessed and said, "Thou art Rock, and upon this Rock will I build My Church." S. Peter then became, by virtue of his office, the visible Rock, upon whom Christ proceeded to found the Empire-Church, and then to constitute him as His visible Representative upon earth, and the visible Foundation of the Empire-Church. But how can a mortal

man be the Rock of the whole fabric of Christendom? Holy Scripture points out that mortal men may be so by virtue of their divine calling. "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the Rock (πέτραν) whence ye are hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."* Abraham was the Foundation-Rock of the former kingdom and Church, and of all the people of God, inclusive of ourselves, his spiritual seed. He was the Foundation, the Original, the Substance of the whole body of the people of God, and his "bosom"† was their resting-place in the unseen world. Joseph, too, was "the Shepherd, the Stone of Israel,"‡ indicating how he was the support and feeder of the people.

There is a remarkable passage, in which it is said that the throne of Nebuchadnezzar is set upon stones. "Thus saith the Lord of Hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar the king of Babylon, My servant, and will set his throne upon these stones (λίθων) that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them and carry them

* Isai. li. 1, 2. † S. Luke xvi. 23. ‡ Gen. xlix. 24.

away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace."* A Stone, like the Rock, is the symbol of firmness and strength. "His heart is as firm as a Stone (λίθος); yea, as hard as a piece of the nether millstone,"† wrote Job. The stones which were imbedded in the clay, and upon which the throne of Nebuchadnezzar was established by God, indicate its great power and strength, to continue so till the purposes of God had been fulfilled.

We have it then recorded that the metaphor, Rock or Stone, is descriptive of a man appointed by God to be the foundation, the source or original, the strength and sustenance of the whole people of God,—such were Abraham and Joseph formerly; —such Christ, as it will be shown, made S. Peter when He said, "Thou art Rock, and upon this Rock will I build My Church"; but there is a distinction between the position of the throne of Nebuchadnezzar and that of S. Peter; for to the former God gave no guarantee of indefectibility or perpetuity, while to the latter He did—"the gates of hell shall not prevail against" the Church built upon that Rock, *i.e.* Peter.

The fact is evident: Christ, the one Foundation and Rock of the whole fabric of Christianity, being about to depart, selected a man to represent Him as the visible Foundation of the Empire-Church, from whom it would take its origin, and by whom it would be sustained. S. Peter was to be the Abra-

* Jer. xliii. 10—12. † Job xli. 24.

ham and the Joseph of the children of God under the Christian dispensation, *i.e.* to be their Foundation and Original, their Support and Sustainer on earth.

2. *The Germinating Principle.* — The Rock or Stone upon which the Empire-Church was founded was not a dead material, an inert mass without life, but one which contained within it the principle of growth and expansion. The whole body of this Empire-Church is described by S. Peter, as above stated, under the metaphor of Stones,—a method of speaking peculiarly applicable to him who was the appointed Stone of the Church; and these stones are of different sorts, the hierarchy being distinguished by precious stones. Now it is to be noted that the twelve precious stones on which the holy city of New Jerusalem with its surrounding wall is founded, one only is found to be germinous, that is to grow and expand so as to form exclusively the material of this holy City, and that Stone is called the Jasper. According to the Apocalypse, this precious Stone represents (1) our Lord, for it is said, Christ "was to look upon like a Jasper and Sardine Stone";* (2) the First Foundation, described as "the Jasper";† (3) the City itself, "like unto a Stone most precious, even like a Jasper Stone, clear as crystal";‡ and (4) the city Wall "was of Jasper"; from whence it follows that our Lord, the First Foundation, the City and its Wall, were of one and the same material, metaphorically speaking, even that most precious

* Rev. iv. 3. † *Ib.* xxi. 19. ‡ *Ib.* 11.

stone, "the Jasper Stone": none of the stones representing the other Foundations forming any part of the structure. These were simply foundation stones united to the First Foundation, which alone contained that living germ which would grow and form the Superstructure. And this principle of growth from one Stone was foretold by Daniel when interpreting the vision of Nebuchadnezzar. The prophecy was this, that there were to be five universal empires: first, Babylon; the second, Medo-Persia; the third, Greece; the fourth, Rome-Pagan; and the fifth, which was to spring from a Stone. This Stone contained within itself the germinal power of growth and expansion, for it is written that the "Stone (λίθος) that smote the Image became a great mountain [*i. e.* city—the New Jerusalem] and filled the whole earth."* This Stone, the Jasper Stone, the representative of the First Foundation, became a great universal City of Light, and its Empire included the whole earth. The Rock or Stone is the Original of the Building, upon which it is based, and from which it grows into a universal Habitation, wherein all the sons of God may dwell in security.

3. *The Rock or Stone the source of Life.*—The metaphor, Rock, expresses further the great principle of a living power. Its life is not merely germinal, like that which exists in the mineral kingdom, but it contains within itself a Living Fountain, from which the whole body dependent upon it derives, from time to time, its nutriment. In a word, the Rock metaphorically expresses the

* Dan. ii. 31—35.

Sacramental life of the Catholic Church, of which it is not only the Foundation but an ever-springing fountain. In the New Testament the Rock was Christ, so says S. Paul: that is that Christ was to become incarnate, in whom should be that living spring by which all His children would be so cleansed and nourished as to attain hereafter eternal life. We are told that the following substances either issued from, or were intimately connected with, the Rock, viz., honey, wheat, wine, oil, water, and fire. In the Song of Moses, he praises God, saying, "He is the Rock, His work is perfect: for all His ways are judgment, a God of truth and without iniquity, just and right is He. . . . Remember the days of old, consider the years of many generations. . . . When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the Children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance. . . . He made him ride on the high places of the earth, that he might eat the increase of the fields; and He made him to suck honey out of the Rock (πέτρας), and oil out of the flinty Rock (πέτρας); butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fatness of the kidneys of wheat; and thou didst drink of the pure blood of the grape." * "He should have fed them also with the finest of the wheat; and with honey out of the Rock (πέτρας) should I have satisfied thee." †

* Deut. xxxii. 4—14. † Psalm lxxxi. 16.

The Rock was Christ, and honey represented that immaculate Flesh, of which we all by means of the sacred Host partake. And because Honey is, without doubt, a symbol of the Incarnation,—so it is believed by the Fathers,—it expresses the sweetness of Christ incarnate, and of Himself as our precious food and sustenance. "Thy lips, O my Spouse, drop as the honeycomb: honey and milk are under Thy tongue."* The manna, too, was the type of Christ as our Bread of Life; its taste is compared to honey: "And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey."†

Honey too, in a good sense, symbolizes the wisdom and knowledge of God; and, in a bad one, the wisdom of this world. "My son, eat thou honey, because it is good; and the honey. comb, which is sweet to thy taste: so shall the knowledge of wisdom be unto thy soul; when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off."‡ The wisdom of God is our Lord Jesus Christ, who is the Honey which we should partake of, that we may obtain eternal life, even that Honey which is contained in the Rock, and which is "under the tongue" of His Bride the Church, that is, again, in her mouth, by which she speaks the words of wisdom. The mouth of the Bride is that Rock which Christ ordained to be the mouthpiece of His universal Empire-Church. But there is a false honey to be

* Cant. iv. 11. † Exod. xvi. 31. ‡ Prov. xxiv. 13, 14.

eschewed: "It is not good to eat much honey: so for men to search their own glory is not glory."* The honey of error, of heresy, of false philosophy, and of downright infidelity is to be rejected, but the true honey of sound doctrine and of true faith is to be found alone in the Rock, and "under the tongue" of him which the Rock Christ, in future ages, made the Rock of the Catholic Church. But Honey has a further signification, namely, the Sacraments generally. When the Spirit of the Lord compelled Samson to slay a lion, upon returning to take it, he found in the carcase "a swarm of bees and honey," of which he ate, and then he brought his father and mother for them to eat likewise. Here is represented an image of the Sacrifice of the Lion of the tribe of Juda, and the partaking of the fruit of the Incarnation. All Sacraments are the result of the Incarnation, from which they derive their source and their sweetness.

But the Rock contains the matter for each Sacrament. First, of Baptism. David describes the Rock of Horeb as "a standing water," and "a fountain of water." Water is the matter of the initiatory Sacrament, whereby we are washed and born anew in the Family of God. It is, too, a source of perpetual refreshment, for this element represents our Lord as an ever-flowing fountain of water, of which he who drinks shall never thirst, and which will remain within him "a well of water springing up to everlasting life."†

Wheat, too, and oil, represent certain of the

* Prov. xxv. 27. † John iv. 14.

Sacraments: "He should have fed them with the finest of the wheat, and with honey out of the Rock should I have satisfied them."* The finest of the wheat flour, *i. e.* bread, is, together with wine, the matter of the blessed Sacrament of the Eucharist, which has a most intimate affinity with the "honey," showing how it is "the Bread of God which came down from heaven," that is, Christ Himself, the Honey contained within the Rock.

Oil, likewise, is a substance which issued from the Rock. " . . . And oil out of the flinty Rock."† Oil is the juice of the olive, and is the special symbol of the Holy Ghost. In Confirmation we are strengthened by the unction of the Holy Ghost. In the holy order of Priesthood, it forms an important part of the Sacrament, and when we are in danger of death from illness, Extreme Unction is administered to us, to heal us of our spiritual infirmities, sometimes resulting in our restoration to health. In the Rock, Christ places an abundant reservoir of this holy oil, for, as Job says, "the Rock poured me out rivers of oil."‡

Fire also issues from the Rock. When the Angel of the Lord appeared to Gideon, we read that "Gideon went in and made ready a kid, and unleavened cakes of an ephah of flour; the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it." This was a sacrifice which he offered

* Psalm lxxxi. 16. † Deut. xxxii. 14. ‡ Job xxix. 6.

unto the Lord. "The Angel of God [He was God Himself] said unto him, 'Take the flesh and the unleavened cakes, and lay them upon this Rock, and pour out the broth. And he did so. Then the Angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the Rock (πέτρας), and consumed the flesh and the unleavened cakes."*

Fire is a symbol of great variety: (1) of the great holiness and justice of God, "the Lord thy God is a consuming fire";† (2) of His Presence, "And the mountain [Sinai] burned with fire";‡ (3) of the promulgation of the Gospel, "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire . . . came the likeness of four living creatures,"§ *i. e.* the man, lion, ox, and eagle; (4) of the Holy Ghost, "He shall baptize you with the Holy Ghost and with fire";‖ (5) of the Church filled with the Holy Ghost, "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them";¶ (6) of the Lord Jesus Christ, "He is like a refiner's fire, and like fuller's soap . . . And He shall purify the sons of Levi, and purge them as

* Judges vi. 19–21. † Deut. iv. 24. ‡ *Ib.* 11.
§ Ezek. i. 4-10. ‖ S. Matt. iii. 11. ¶ Acts ii. 2, 3.

gold and silver";* (7) of Love, "My heart was hot within me, while I was musing the fire burned; then spake I with my tongue." "Who maketh His angels spirits, His ministers a flaming fire";† (8) of the judgments of God on the wicked;‡ (9) of our purification in purgatory;§ and of the torment of the damned.‖

The Fire then may be taken as the Principle of Vitality, which has its source in the centre of the Rock, giving force and efficacy to all the Sacraments of the Church, and kindling in the Priesthood that earnest zeal for the spreading of the Gospel, and for knitting together into one all the children of God scattered in every part of the world, setting all hearts on fire with that ardent and burning love which dwells as a furnace in the Heart of our God and Lord. And this Fire is the Holy Ghost, who always dwells in the Church, performing His loving work, as the sanctifier of every member who faithfully adheres to that Rock which Christ established upon the earth.

The mystery of the Rock upon which the Empire-Church is founded and built may be compared as follows: (1) The Principle of the Foundation, that is, the Original from which it takes its root, on which it reposes in immovable firmness and solidity; (2) the Germinating Principle, by which the Empire-Church is perpetually growing and expanding until it shall contain within its circumference all nations and languages; (3) the

* Matt. iii. 2, 3. † Ps. xxxix. 3; civ. 4.
‡ See Exod. ix. 23, 24; Lev. x. 2; Jer. iv. 4.
§ 1 Cor. iii. 15. ‖ S. Mark ix. 43, 44.

Principle of Life, for it contains within it the nature of the Sacraments; and (4) the Principle of Vitality, for in the heart of the Rock created by Christ there is a furnace of fire, even the Holy Ghost, which so quickens "the water," "the bread," and "the oil," as to make them effectual to work out their proper objects; *viz.* to cleanse, nourish, and refresh the soul, and to secure for it the end of its existence here, eternal life and everlasting union with Christ and the Saints in heaven.

§ 3.

The Institution of the Rock.

The Preparation.

Having now ascertained the full meaning of the term Rock as given in Holy Scripture, let us now investigate all the proceedings of our Lord concerning the institution of the Rock and its permanent establishment on this earth. There is no question raised against the fact that the Rock represents a Person, who officially contains within himself all the attributes of the Rock, as has been stated above. Anglicans say that the Rock is Christ exclusively; Catholics assert that it is Christ and His servant Peter, whom He called to the office of the Rock, to be His visible Representative on earth, and to execute on His authority all those functions which He received from the Father, as Lord and Master of the world He had redeemed. S. Peter was to be under Christ, on earth, the Rock of the Empire-Church, its Founda-

tion, its Original and Source, the Luminary of the Light of faith, and the Centre of unity. We will now proceed to examine this point.

Christ commenced His own ministry immediately after His Baptism, at the age of thirty. The first who believed on Him was S. Andrew. Hearing S. John say, "Behold the Lamb of God," he and another, whose name is not given by S. John the Apostle (probably it was S. John himself), immediately followed Jesus, and in answer to Him, said, "Rabbi, ... where dwellest Thou? He saith unto them, Come and see." S. Andrew first sought his own brother Simon, saying to him, "We have found the Messias," "and he brought him to Jesus." S. Andrew first believed, and he became the introducer of his brother Simon to our Lord. The incident that followed was remarkable. Upon Simon being presented to Christ, it is said that "Jesus beheld him," literally He looked into his face (ἐμβλέψας),* that is, He examined him, studied

* This word has several meanings, which it is important to notice. When followed by εἰς, it means to look with earnest attention and intentness, as in Acts i. 11. If followed by the dative case, to examine searchingly and significantly, as in S. Luke xxii. 61. (See Bagster's "Analyt. Gr. Lex. N.T.") And, in a general way, the thoughts and feelings of persons with whom one may be connected or in conversation, as in S. Matt. xix. 26, S. Luke xx. 17; or for the purpose of recognition, as in S. Mark xiv. 67, S. John i. 36. In the case under consideration, where an office is involved, as is evident from the meaning of the name Simon Peter was to bear, the word signifies to examine searchingly and closely, with the view of ascertaining his thoughts, his qualities and his general character, and his consequent fitness for the position to which

him, observed carefully his soul, his mind, his temper, his qualities in general, and having thus (so to speak) satisfied Himself, He said, "Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, Rock or Stone," *i.e.* Peter.* Jesus, upon uttering these words, elected this man—S. Peter—as the Original of the new Empire-Church. From that moment Christ proceeded to educate S. Peter for this position, and to teach him and His other disciples the truth that upon S. Peter He intended to found and build His Empire-Church.

1. It would appear that in the course of the first year of His public ministry, Christ had selected the twelve men who were to be His Apostles, and the Evangelists give us their names, and though they differ in the order of precedence, yet they all agree in placing S. Peter's name at their head. "Now the names of the twelve Apostles are these: the First [or Chief, Πρῶτος or Primus, the Greek and Latin for "First"], Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother," &c. &c.† "The First Simon, who is called Peter"—does this denote simply the first in the order of precedence? or the Chief in dignity and authority? There can be no doubt whatever that the word Πρῶτος, or Primus, prefixed to the proper name of a person holding such an office, signifies the First of place, the First in

Christ was intending to appoint him. Having thus examined him, He said, "Thou art Simon, the son of Jona: thou shalt be called Cephas," *i.e.* Rock or Stone.

* S. John i. 36–42. † S. Matt. x. 2–4.

dignity, the First in grade: terms expressive of one who had a position superior to the others; as in the case before us the Apostles whose names follow in their order of position.

The Twelve are a college, over which was a Superior, holding a dignity or grade of higher authority than the rest. S. Chrysostom remarks, "Not even in the Kingdom is the honour [dignity] equal; not amongst the disciples were all equal; but the three were pre-eminent above the rest. . . . . And again, even of these very three, He said, that some were under and some superior. . . . . And He set Peter before them, saying, Lovest thou Me more than these? And John, too, was loved above the rest."* And Victor of Antioch, commenting upon this point, quoting S. Mark iii. 16, says, "Lest any may think the Apostles were chosen by chance or at random, the Evangelist gives the names of each in order. And he says that 'to Simon He gave the name Rock,' [*i.e.* Peter,] that the name may anticipate the event itself; because, as Christ the Lord was about to build His Church upon Peter, that is, upon the unshaken and sound doctrine of Peter, and upon his unshaken faith, therefore in prophetic spirit does He call him Rock," *i. e.* Peter.† Peter, therefore, was the First, because of the intention of our Lord to build His Empire-Church upon him and upon his faith and doctrine. It was not, then, by chance that S. Matthew employed the word Πρῶτος Πέτρος

* Opera, t. ix. Hom. xxxi. in Rom. n. 4.

† In Ev. Marc. c. 3; Bibl. Max., t. iv. p. 377.

("The First Peter"), for he meant to express the truth that "Simon who is called Rock" [Peter] occupied the first grade or dignity in the Apostolate.

2. The second incident in chronological order is that of Jesus teaching the people out of S. Peter's ship. The Lord Jesus "saw two ships standing by the lake. . . . . And He entered into one of the ships, which was Simon's. . . . . And He sat down and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught, and Simon answering said unto Him, Master, . . . I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all they with him. . . . And so was also James, and John . . . which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men."*

It must not be forgotten that the narrative of our Lord's life was not intended to be an exhaustive one, for S. John says, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that

* S. Luke v. 1–10.

should be written."* As it was impossible for the Apostles to narrate everything that occurred in the daily life of Christ on earth, it is evident that they made, under the inspiration of the Holy Ghost, such selections as would serve to teach men what they were to believe, how they were to believe, and whom they were to believe; and hence every incident recorded is intended to convey to our mind some great truth, which indeed is often hidden below the surface. "All Scripture," says S. Paul, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."†

The narrative concerning these two ships is not a chance one, but inserted in the Gospel for a purpose. What was that purpose? What was it intended to teach? Let us analyze it. (1) There were two ships; one belonged to Simon Peter, the other to James and John: (2) The Lord desired to teach the people, and He selected the one which belonged to S. Peter: (3) He entered it, sat down as teachers usually do, and taught: (4) After having taught, He ordered Peter to "Launch out into the deep, and let down your nets for a draught." (5) S. Peter says, "I will let down the net." (6) A great multitude of fishes were caught. (7) SS. James and John came to the assistance of S. Peter, and they received into their boat the overflow from

* S. John xxi. 25. † 2 Tim. iii. 16, 17.

S. Peter's ship. (8) S. Peter's astonishment; and (9) our Lord's words to S. Peter in the presence of his partners and the sailors: "From henceforth *thou* shalt catch men." The lesson is obvious: Christ entered S. Peter's ship, to show that from the Chair of S. Peter the doctrine of faith would proceed: then the net, *i.e.* the authority to teach was to issue from that Chair of teaching; for the net was "let down" by command of Peter; the others with their ship came to assist him in securing the fish (that is, the converts from the kingdom of the devil), showing how they were to be partners with Simon Peter in their mystical fishing, which they were to perform in union with him and under his supervision: and further in order to establish this truth, the Lord added, in the presence of them all, two of them being chosen as Apostles, "Henceforth thou," Simon Peter, "shalt catch men." The lesson our Lord taught by this incident is too clear to require further elucidation.

3. Closely following this incident another occurred of somewhat like significance. Our Saviour directed His Apostles "to get into a ship, and to go before Him unto the other side, while He sent the multitudes away." In the night the Apostles were at sea, "tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea." The Apostles took Him for "a spirit," and they were frightened: but Jesus reassured them, saying, "It is I; be not afraid." S. Peter then said, "Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come"; and "Peter . . . walked on the

water to go to Jesus." S. Peter, however, observing the wind boisterous was afraid, "cried, saying, Lord, save me." Jesus seized him by the hand, saying unto him, "O thou of little faith, wherefore didst thou doubt?"* According to S. Augustine, Christ meant to teach us how S. Peter was to be the representative of both the strong and the weak; because being the Figure of the Church, he represented both sorts, the strong and the weak; the former he was to confirm, the latter to succour and sustain by the firmness of his faith.†

4. Another incident of the same class occurred after the resurrection, which points to the fact that Christ intended to make S. Peter the "Fisherman of the world," as S. Chrysostom calls him. Appearing to the disciples, He said, "Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of the fishes. . . . Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken."‡ Compare this with what occurred

* S. Matt. xiv. 22–33.

† Opera S. August. T. v. Serm. lxxvi. n. 4. "See this Peter, who was then our figure: now he trusts, now he totters; now he confesses the undying, now he fears lest he should die. And this because the Church of God has both strong and weak ones. . . . In that one Apostle, then, that is, Peter, in the order of the Apostolate the First and Chief, in whom the Church is figured, both sorts are to be represented, that is, the strong and the weak because the Church exists not without both."

‡ S. John xxi. 6–11.

on the former occasion: the Lord taught out of Peter's ship, after this S. Peter was ordered to launch out into the deep; and he and his assistants let down the net, and then S. Peter and the rest with their ships collect the fish, and so great was the quantity that the ships were ready to sink with their load. And then followed our Lord's address to S. Peter, "Henceforth thou," Peter, "shalt catch men."

In the incident after the resurrection, we perceive the same main features, (1) the direction to cast down the net; (2) the net filled with great fishes; (3) the command to draw in the net, which was done by Simon Peter; and this (4) was followed by the same intimation in another form, "Be thou the Shepherd of My Sheep," &c. You cannot but perceive how, in these three incidents, the two ships in the lake of Genesareth, and the ship in the same sea, also called Tiberias, S. Peter under three characters is pointed out by Christ as the future Foundation of that Empire-Church He was about to establish. In the first He is shown as the Fisherman of the world; in the second as the perfect representative of the whole body of the faithful, both of the strong and the weak; and in the third as the Shepherd of the whole Flock. These passages clearly teach the future pre-eminence of S. Peter in the Apostolic College.

There are other deep mystical points worthy of consideration, as, for instance, the command to S. Peter to "launch into the deep," that is, as S. Ambrose says, "into the deep of disputations

. . . the Church is led by Peter," * that is, that in the interpretation of the deep mysteries of our holy religion, S. Peter leads the way to a right understanding thereof, for, as S. Ephanius said, "in him are found all the subtile questions of faith," † "whose judgment upon earth," according to S. Hilary, "is an authority prejudged in heaven." ‡

5. The incident concerning the Tribute-money is a very remarkable one, and it throws great light on the divine intention with regard to S. Peter. The following is the account as given by S. Matthew: "And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when He was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee. At the same time came the disciples unto Jesus saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto Him, and set him in the

* Oper. S. Ambros. T. i. in Luc. l. iv. n. 68–77.
† Oper. S. Ephan. T. ii. Ancor., n. 9.
‡ Oper. S. Hilar. T. i. in Matt. xvi. 7.

midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven."*

We here observe the following facts: (1) Christ and His disciples arrived at Capernaum: (2) the tax-gatherer came to Peter and asked Him, "Doth not your Master pay tribute?" These tax-collectors recognized at once whom the Master had appointed as His Steward or Representative. How they learnt this is not stated, but from our Lord's demeanour towards S. Peter they evidently fancied that he was the proper medium of communication. The attitude of S. Peter was similar to a minister of state, or of a steward of a householder, or a deputy, by whom the commands of a chief are carried into effect. (3) Christ and S. Peter went together into the house, for it is not said that the disciples entered in likewise. (4) When Jesus and S. Peter were in the house, He said to Peter, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers?"

This was preparatory to the command He was about to give, *viz.* "Go thou to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for Me and thee." It is to be observed that here is a studied exclusion of all the other disciples; if they were not in the house, why were they not? If our Lord forbad them, or if there had been no

* S. Matt. xvii. 24–27, and xviii. 1–3.

room for them, then why did S. Peter accompany Him in preference to any other Apostle, say, for instance, S. John, whom Jesus loved? It was because S. Peter was *officially* next to the Person of the King, who received His commands and executed them. The command given on this occasion was most remarkable, and the inference most pointed. "Go *thou*" to the sea, and take up the fish that first cometh up, in the mouth of which "thou shalt find a piece of money," that piece of money, added our Lord, give "*for Me and for thee.*"

S. Peter was to go to the sea alone; and what he obtained from the fish he was to give to the taxgatherer, (1) for our Lord, and (2) not for the disciples in general, but for himself exclusive of them, or, as some say, for all, as represented by himself. By this act of Jesus, S. Peter was placed upon a sort of equality with Himself, and in a position of superiority to all the other Apostles. This is evident from the text, for the other disciples were evidently offended with our Lord, because they saw that He had placed S. Peter in a position superior to themselves; and hence their question, "Who is the greatest in the Kingdom of heaven?" To this Christ replies by first placing in their midst a little child, and then saying, "Except ye be converted, and become as little children, ye shall not enter the Kingdom of heaven." This is the answer the other Apostles received to their question, and without doubt it was a severe censure. What, then, do we learn from this remarkable incident? Clearly that the Lord was pointing out how S. Peter was to be

His Representative or Vicar, upon whom, by whom, and through whom, the future Empire-Church would be established and sustained as soon as He should ascend into heaven. Do you consider this a violent straining of the text? Then hear what some of the early Fathers say about it.

Commenting upon S. Matt. xviii. 1, Origen says, "We must not suffer the design of the Evangelist, in the words 'On that same day,' to pass unexamined. . . . Jesus had, therefore, come together with His disciples to Capernaum. There, 'they who received tribute came to Peter,' and asked him, 'Doth not your Master pay the tribute?' Then, when Peter had answered them and said Yes, Jesus having assigned a reason for paying the tribute-money, sends Peter to draw out with the hook a fish, in the mouth of which He declares a stater would be found, to be given for Himself and Peter. It seems to me, therefore, that they [the disciples], considering that this was a very great honour to Peter on the part of Jesus, as having adjudged him greater than the rest of the disciples, wished to ascertain clearly what they suspected, by asking Jesus and hearing His answer, whether, as they conceived, He judged Peter to be greater than they; and they also hoped to learn the cause for which Peter was preferred before the rest of the disciples. Matthew, then, wishing to signify this, to the words 'take that'——the stater to wit—and give it to them for Me and thee, added, 'on that same day, the disciples came to Jesus, saying, Who, thinkest Thou, is the greater in the Kingdom of heaven?' And perhaps also they doubted, because three had been preferred at

the Transfiguration; and their doubt was as to which of the three was adjudged the greater by the Lord."* It was obvious to the mind of Origen, that Christ had "adjudged," by means of this incident of the tribute-money, that S. Peter was to be the greatest of the Apostles; and this not merely as holding a Primacy among equals, but of jurisdiction and power, as we shall see further on.

S. Chrysostom also has some very pertinent remarks on this passage: In reference to the question, "Doth not your Master pay tribute?" he answers, "Because Christ was a firstborn child, and Peter seemed to be the First of the disciples, to him they came. Give to them, he says, for Me and thee. . . . Dost thou see the exceeding greatness of the honour?" And referring to the question of the disciples, "Who thinkest Thou is the greater in the Kingdom of heaven?" S. Chrysostom says, "The disciples suffered some human weakness; wherefore the Evangelist also adds this note, saying, 'In that hour' when He had honoured him [Peter] above all. For of James too and John, one was a firstborn, but no such thing as this had been done for them. They being ashamed to acknowledge the feeling under which they suffered, do not say indeed openly, On what account hast Thou honoured Peter above us? and is he greater than we are? for they were ashamed; but they asked indifferently (or dubiously), 'Who then is greater?' For when they saw the three honoured above

* Oper. Origen. T. iii. in Matt., tom. xiii. n. 14.

[them], they suffered nothing of this kind, but because this matter of honour had come round to one, they were vexed."*

S. Hilary the Deacon, writing on this subject, says, "Why does the Saviour pay the tribute for Himself and Peter only, and not for the other Apostles?" . . . When the Saviour ordered it to be given for Himself and Peter, He seems to have paid for all. For as all were in the Saviour by virtue of His office as Teacher, so also, after the Saviour, all were included in Peter. For He had constituted Him to be their Head, that he might be the Shepherd of the Lord's Flock."† It is manifest, then, that by this incident of the tribute-money Jesus taught the Apostles that S. Peter was to be His Other Self, that is, His Vicar, His Representative. And that the Apostles so understood our Lord is manifest from the question they put to Him on that very same day and hour it [the incident] had occurred, "Who is the greater in the Kingdom of heaven?"

6. In addition to the above there are several points of no great importance in themselves when regarded singly, but taken collectively, in connection with the foregoing, they show how true it was that S. Peter was recognized as the next in dignity to our Lord among the Apostles, and that he was so considered by Him, the Angels, and his brethren.

The Apostles said to our Lord, "Lord, behold, here are two swords. And He said unto them,

* Oper. S. Chrysost. T. vii. Hom. lviii. in Matt., n. 2.

† Oper. S. August. T. iii. in App. Tom. iii. Quæst. lxxv. ex N. Test.

It is enough."* What did these swords signify? And who were to wear them? We know that the sword is the symbol of magisterial authority and power. S. Paul says of the ruler, that "he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."† At the entrance of Paradise we read that God "placed at the east of the garden of Eden Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life."‡ God, by His servant Moses, threatened all evil-doers among the Israelites with the terror of the sword. "I will bring a sword upon you, that shall avenge the quarrel of My covenant."§ Moses concludes the Pentateuch proper with the following apostrophe: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."‖

Almighty God appeared to Joshua as "the Captain of the Lord's host," "and He had a sword drawn in His hand."¶ This emblem of Justice, when in the hand of Gideon, was described as "the sword of the Lord and of Gideon."** Christ, in the Apocalypse, is represented by S. John as having "in His right hand seven stars; and out of His mouth went a sharp two-edged sword: and

* S. Luke xxii. 38.
† Rom. xiii. 4.
‡ Gen. iii. 24.
§ Levit. xxvi. 25.
‖ Deut. xxxiii. 29.
¶ Jos. v. 13–15.
** Judges vii. 18.

His countenance was as the Sun shineth in his strength."*

Many other passages might be adduced to prove still more strongly that the sword is the emblem of Justice, whether in the hand of God, or of man, whom God employs to minister His justice upon earth. When, therefore, the Apostles said to Jesus, "Behold, here are two swords," to which He replied, "It is enough," a deep mystery is involved under these words. How shall we discover the truth? Let us turn to what occurred in the garden, as stated by S. John: "Then Simon Peter having a sword drew it, and smote the Highpriest's servant, and cut off his right ear." Jesus reproved him for thus using the sword, saying, "Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it?"† The following points here are noteworthy: (1) There were two swords; (2) our Lord seemed to have been satisfied with the possession of these swords; (3) one of these two swords was borne by S. Peter, and this, too, evidently with the approval of his Master; (4) S. Peter used this sword in defence of his Lord, for which he received a reproof, because it was the will of Christ to respect the authority to which He as Man was then subject, and also because He willed to be apprehended by the chief priests. The sword then, was carried by S. Peter as the only one after Christ entitled to bear it, and this on account of the high dignity he was called to fill as the Representa-

* Rev. i. 16. † S. John xviii. 10, 11.

tive of his Lord. For proof of this assertion I claim the authority of S. Ambrose, who says, "Therefore Peter 'cut off his (Malchus) ear.' Why Peter? Because it is he who received 'the Keys of the Kingdom of heaven'; for he condemns who (also) absolves; since the same obtained the power both of 'binding' and 'loosing.' But he cuts off 'the ear of him that hears ill; but he cuts off with the spiritual sword the inward ear of him that understands ill.'"*

Other indications show how evident it was that S. Peter was intended for some great position, and even occupied it to a certain extent before the ascension of Christ. After the resurrection, the first of the Apostles our Lord visited was S. Peter. S. Paul says, that Christ "was seen of Cephas, then of the Twelve."† S. Chrysostom says concerning these words: "He who first confessed Him [to be] the Christ, justly was thought worthy to be the first to see the resurrection. And not on this account alone does He appear to him first, but also because he had denied Him; more abundantly to comfort him, and pointing out that he is not abandoned, before the rest He vouchsafed him even this sight, and to him, the First, He entrusted the sheep."‡ S. Peter, the First among the Apostles, saw our risen Lord, because he had first confessed His Divinity; secondly, because he needed consolation after his fall; and, thirdly, because it was

* Oper. S. Ambros., T. i. in Luc. l. x. n. 67.

† 1 Cor. xv. 5.

‡ Oper. S. Chrysost. T. x. Hom. xxxviii. in 1 Cor. n. 4.

intended by His Master to commit the sheep to his pastoral care.

Once more: the following incident is touching. As soon as Mary Magdalene knew that the Body of her Lord was not in the tomb, she, to use the language of the Evangelist, "runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."* In her agony of feeling, she rushes with all speed to two of the disciples, first to the one whom Jesus had pointed out as the Leader, and, secondly, to the other whom Jesus loved, that is, S. John. Then follows a race between these two Apostles, "they ran both together: and the other disciple [S. John] did outrun Peter, and came first to the sepulchre." I stop not here to point out the deep mystical meaning of this "running together" of those two Apostles, but I pass on to show that S. John did not venture to enter the sepulchre before S. Peter's arrival, for he waited for him, contenting himself with "looking in." "Then cometh Simon Peter following him, and he went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about His Head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple [S. John] which came first to the sepulchre, and he saw and believed."†

S. Peter went in, and observed the different

* S. John xx. 2. † *Ib.* xx. 4–8.

parts of the clothing in which the Body of our Lord had been wrapped after His death. When S. Peter has done this, then, and not till then, did S. John enter. Taking the whole passage as it stands, S. Mary Magdalene running to Peter and to S. John, the hastening of these two Apostles to the sepulchre, the latter arriving first but not venturing to enter till the arrival of Peter, who at once and without any hesitation went into the sepulchre and took cognizance of everything in it, as one who had authority to do so, for, as remarked by S. Chrysostom, "Now to separate, and to place one thing by itself, and another, after rolling it up, by itself, was the act of some one having power to do things with care and accuracy, not being disturbed"* — that is, as one having authority and right so to act. After S. Peter had completed his inspection, then entered the beloved Apostle.

The expression of the Angel to Mary Magdalene is not to be overlooked: "Go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him."† The distinction between the general body of "disciples" and the special reference to "Peter" is noteworthy, as showing the superiority of S. Peter to the rest. This form of expression occurs several times in the Acts of the Apostles and in the Epistles, as marking emphatically the superior position of S. Peter; as for example: "S. Peter stood up in the midst

* Oper. S. Chrysost. T. viii. Hom. lxxxv. in Joan. n. 4.

† S. Mark xvi. 7.

of the disciples, and said":* "Peter standing up with the eleven":† "They . . . said unto Peter and to the rest of the Apostles."‡ The following two passages show this position of S. Peter pointedly: . . . . "every one of you saith, I am of Paul; and I of Apollos; and I of Cephas [*i.e.* Peter]; and I of Christ."§ "Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?" ‖ S. Chrysostom, on the first of these two passages, observes: "If under the Teacher and the First of the Apostles . . . it was not right to be enrolled, much less under those who were nothing . . . Not honouring himself [*i.e.* S. Paul] before Peter, he has set him last, but preferring Peter even greatly before himself. For he has arranged his statement according to an ascending scale, that he might not be supposed to do this, [*i.e.*] detracting from the other's honour, from envy and for the sake of spiteful jealousy."¶

It was the custom of the Apostles, in speaking of this college, to do as is still the custom, *viz.*, distinguish the Head from the members, the Chief from the band, the President from the society over which he is placed. The Angel at the sepulchre, as the Apostles did afterwards, distinguished by name S. Peter from the rest.**

* Acts i. 15. † *Ib.* ii. 14. ‡ *Ib.* 37.

§ 1 Cor. i. 12. ‖ *Ib.* ix. 5.

¶ Opera, T. x. Hom. iii. in 1 Cor. n. 1, 2.

** The following expressions are common: "Bishop and clergy," "Dean and chapter," &c. &c., distinguishing the Head from the members.

The various incidents to which I have drawn your attention clearly show how Christ was preparing and educating S. Peter and his brethren for the great position He intended him to fill in the Church. It cannot be alleged that these incidents were accidental, that the teaching out of S. Peter's boat; S. Peter walking on the sea and sinking; his casting the net, and bringing the same to the shore; his relationship to our Lord in the matter of the tribute-money; his wearing a sword; the occurrence at the sepulchre; the significant words of the Angel to S. Mary Magdalene when sending her to the "disciples and to Peter"; the fact that Jesus saw S. Peter first before the other Apostles;—I say all these incidents and circumstances put together demonstrate, as strongly as possible, that from the first Christ had marked out S. Peter as His future Representative and Viceroy or Vicar over the Household of God.

§ 4.

S. Peter the constituted "Original" of the Empire-Church.

It is impossible to arrive at any other conclusion than that, during the three remaining years of our Lord's life on earth, He was preparing S. Peter for an office of a peculiar kind, one different and distinct from that to which He was about to call the other Apostles. This office was of a fourfold character, which may be described as that of the

Original, the Sovereign, the Teacher, and the Judge of all persons within the limits of spiritual authority and jurisdiction. We will confine our attention for the present to the position of S. Peter as the Original and Foundation of the Empire-Church, inclusive of the Faith he was commissioned to teach.

I have already shown how all things—animate and inanimate—spring from one Original, and that this is a law of God, as unchangeable as Himself, who is "the same yesterday, and to-day, and for ever." I have now to apply this principle to my present subject, and to ascertain whether Christ, in the institution of the Empire-Church, did not actually proceed in thorough conformity with His own divine and eternal law.

There cannot be a doubt that the whole foundation of the Christian dispensation is the Incarnation of Christ, that is, the Word of God—who was "in the beginning," and who "was God"—made flesh. The Original of the Incarnation and of the whole Christian dispensation was our Blessed Lady, the Mother of God; the prime Original of the whole Church was our Lord Himself, from whose wounded side she issued forth under the form of water and blood, which were to become the matter, as it were, of that Body, which is called the Body of Christ. That Body consisted in the first instance exclusively of S. Peter himself, who became by the will of God its Original on earth, from whom it would proceed and grow into proportions of universal extent. As Christ had been formed in Blessed Mary, so the Faith and Body of the Church was to receive its formation in the person

of the holy Peter: as Christ became incarnate, so was the Faith also to become in a manner incarnate, and to be manifested to the world by a "form of sound words"; the science of language, guided by the inspiration or the assistance of the Holy Ghost, being employed for expressing precisely what is to be believed and understood. S. Peter therefore became associated with Christ for carrying into effect throughout the world the mystery of the Incarnation.

S. Augustine, whose master-mind, under the guidance of the Holy Ghost,* penetrated deeper perhaps than any other of the great Fathers into the mysteries of the Gospel, explains in what way S. Peter was united to Christ. He lays down three great principles: (1) that S. Peter was "the Other Self" of Christ, united with Him so closely, that he compares it to the union "between a husband and wife," being "two in one flesh";† (2) that "all Pastors are in one," *i.e.* Peter;‡ and (3) that "Peter is the Christian people."§ S. Augustine

* The Anglican Church says: "· · · the godly Fathers also, that were both before and since Christ, endued without doubt with the Holy Ghost, and most certainly certified of God's holy will . . ." (Hom. on Alms-deeds, Pt. I.) The testimony of the Fathers, then, on any point ought to be of prime account with every member of the Anglican body, not only on subjects with which the Church of England is in agreement with the Catholic Church, but on those also in which she is opposed; and for this reason, because she does not believe in her own infallibility. And hence she may be in error on the very points in dispute: *e. g.* the Supreme authority of S. Peter.

† T. v. Serm. xlvi. n. 30. ‡ *Ib.*

§ *Ib.* Serm. lxxvi. n. 1. In various ways S. Augustine establishes this position: (1) In Peter was "the mystery of the

therefore taught that S. Peter represented the Bride, that is, the Church, and that in S. Peter was the whole Church—pastors and people—and that they proceeded from him by a spiritual and virginal generation. And the same thing is asserted by S. Cyprian, though less scientifically, *viz.*, that S. Peter was "the Original and the Principle of Unity,"* being "the Matrix, Original, and Root of the Catholic Church."† And another Father, S. Hilary the Deacon, commonly called Ambrosiaster, says, "As all were in the Saviour by virtue of His office as Teacher, so after the Saviour all were contained in Peter; for He constituted him to be their Head, that he might be the Shepherd of the flock of the Lord."‡ S. Peter was one with Christ, of one flesh with Him in a spiritual marriage (according to S. Augustine), in a sense which no other, not even the other Apostles, were or ever could be, excepting those only who are chosen from time to time as his Successors in his office. S. Peter was "the matrix" of the Incar-

Church" (T. iii. Tr. 1, n. 12); (2) "The Church, properly speaking, is in Christ, the same by significance is Peter in the Rock; in which significance the Rock means Christ, Peter the Church" (*ib.* Tr. cxxiv. n. 5); (3) "Peter sustains the Person of the Church Catholic" (T. vi. De Agon. Christian., n. 32); (4) Peter "bears the Person of the Church" (T. v. Serm. cxlix. n. 7); (5) Peter " . . . in whom [Christ] singly formeth the Church" (*ib.* Serm. cxxxvii. De Pastor. &c., n. 3): all were in Peter according to S. Augustine, and also Pastors and People proceeded from him as from an Original.

* Ep. lxx. ad Januar., &c., p. 125, edit. Paris, 1726.

† De Exhortat. Martyr., p. 270.

‡ Apud Op. S. Aug., T. iii. Append. Quæst. lxxv. ex N. Test.

nation in the sense of its extension among mankind; the means by which this would be effected were by the Sacraments, of which he was the appointed custodian and guardian; for the entrance into the fold was placed under his control as "the Key-bearer," and the feeding of the sheep was entrusted by Christ exclusively to his Supreme authority.

Now the question we have to discuss is this, Did Christ constitute S. Peter to be the Original on earth, of the Faith and of the Empire-Church?*

* In order to anticipate objections, and to save the necessity of frequent repetitions of the same truth, let it be once for all stated that Christ is the one true Light of the World, the primary Rock of the Church, the one Foundation on whom the whole structure of the Catholic Church, inclusive of S. Peter himself, reposes in immovable firmness; the one Root, Matrix, and Original of the whole; the one Apostle sent by God His Father; the one Shepherd and Bishop of our souls, and the one Highpriest of the Household of God. But He has been pleased to dispense the gifts He had, as Man, received from God in several ways: (1) His own office as THE Light of the World, THE Rock of the Faith and of the Church, His office as THE Shepherd of the one entire Fold,—*i.e.* that of THE Source of jurisdiction, and THE Centre of unity—He delivered to S. Peter alone and exclusively, thereby constituting him His Viceroy, Representative, or Vicar. (2) His other offices as Priest and Evangelist He gave equally to all the Apostles, subject to the authority of S. Peter, His Vicar, without whose consent not one of them could exercise the powers entrusted to them, for to him alone Christ delivered in plenitude the Keys of the Kingdom of heaven. Let it then be understood that in all passages in this work, whenever the text seems to indicate to the minds of Anglicans and Protestants, a forgetfulness of the position of Christ as the one proper Head over all, that S. Peter is nothing apart from Christ; that whatever powers, prerogatives, and rights he is in possession of, are derived solely from Christ his Lord and

that is to say, in establishing the Church, did He follow all former precedents by selecting One from whom the whole should emanate as from a source, matrix, and root?

It was about the middle of the year of the Incarnation 32, that Jesus and His disciples were walking on the shore of the lake Gennesareth, when suddenly He asked them, "Whom do men say that I the Son of Man am?" To which they answered, "Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets."* Why did Jesus ask the question that elicited this reply? Was it out of vanity or curiosity to know the opinions of men respecting His fame and character? Certainly not; it would be blasphemous to suppose so, for He had no sin, and He was very God. Then why did He ask it? A year before, He had collected His disciples: out of their number He then selected twelve, and sent them on a mission "to the lost sheep of the house of Israel," directing them to preach that "the Kingdom of heaven was at hand."† Now they had returned, and the time having arrived for constituting the Foundation of the Church in a formal manner, He resolved to give effect to this intention, and hence the first question, "Whom do men say that I the Son of Man am?" the object being to

Master, and that his relationship to Him is that of a Sovereign Viceroy, Steward, Representative, or Vicar. And I may add here that the offices of his Successors in his Chair are founded on precisely the same principle.

* S. Matt. xvi. 13, 14. † *Ib.* x. 1–7.

ascertain whether He was believed to be the Messiah that was to come and to redeem Israel. Jesus having received their answer, now asked, "But whom say *ye* that I am?" All were silent, save one. At the moment the question was put no one knew precisely who He was; the outer world did not know, none of the disciples,* not even S. Peter himself; not a soul on earth was cognizant of the fact that Christ was the very and true God, except Himself and His Virgin Mother. He had done many wonderful things; He had raised the dead and healed the sick, but none suspected that He was anything more than another "John Baptist," or another "Elias" or "Jeremias." All save one were silent; that one answered,—but not till he had received direct from God the Father the revelation of the Truth,—"Thou art the Christ, the Son of the Living God." Jesus immediately responded, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." † It was not by observation of our Lord's acts,

* I think there can be no doubt that the Apostles were at this time ignorant of the doctrine of the Divinity of our Lord, as is implied by their silence. S. Hilary confirms this opinion, when he says, "And this is to be considered in Peter, that he surpassed the rest in faith; for the rest being ignorant, he first answered, 'Thou art the Son of the Living God' . . ." (Oper. T. i. in Matt. c. xiv. n. 17). And this is evident from the text itself, "Blessed art thou, Simon," &c.; for if the knowledge of this truth was obtained only by direct revelation from God, it follows that until it was revealed, all, inclusively of S. Peter himself, were ignorant of it, or at best had very vague notions of it.

† S. Matt. xvi. 15–17.

nor by any knowledge he had from the Scriptures, nor by any intellectual process of reasoning, that he became aware of this great truth, but solely by the revelation of God, who infused into his soul the Faith, and at the same time grace to accept it, and to confess it openly in the presence of all.

The Faith which had hitherto been hidden in the bosom of the Father, was now, as it were, incarnated; that is to say, it was impersonated, or tabernacled, in a man like ourselves, even S. Peter, in whom alone it was deposited, by whom alone it was confessed, and from whom alone it issued forth. The other Apostles knew nothing of this truth until S. Peter had received and confessed it, and then they were informed. S. Peter then became the constituted Light of the world, deriving his Light from Him who was the Light of Light; and then the other Apostles were enlightened, and the Light passed on to the general disciples of the Lord, and afterwards to the whole Church. S. Peter was therefore the Original of the Faith, the great Luminary on earth, by which all who serve God aright are guided along that path, which alone reaches to the realms of eternal bliss.

Moses, "the Servant of God," is a fitting type of S. Peter in this respect. When he had received the law, he at the same time was so illuminated with the Light of God, that on presenting himself to the people, "the skin of his face shone" with such lustre, that they were "afraid to come nigh him," so much so that he

had to "put a veil on his face." This was not a temporary appearance, for we read that "when Moses went in before the Lord to speak with Him, he took the veil off, until he came out. . . . And Moses put the veil upon his face again, until he went in to speak with Him."* In this God was the Light and Moses the Light, the latter deriving his Light from Him who is the Light of Light. The Law concerned external matters, and so the Light shone outwardly on the face; but the Gospel is a revelation which has regard more especially to the soul; hence the Light of S. Peter was within, not being seen ordinarily by men, but from time to time manifested to the world.† Again, the Light which shone on the face of Moses indicated the Spirit that was upon him, a portion of which God took for the purpose of so illuminating the minds of the Seventy Elders, that they might decide with wisdom the causes that came before them for judgment.‡ Here

* Exod. xxxiv. 29–35.

† No one will dispute that Christ was the Light of the World, yet the world in general did not perceive any essential difference between Him and other men. The Apostles themselves regarded Him, till S. Peter's confession, as no more than a great and wonderful man. The Light is only seen by those who are of the faith, the world in general sees nothing, unless it be in a special manner manifested. And so with S. Peter; to the unbelieving Jews, to the pagan Greeks and Romans, he appeared only as an ordinary and an ignorant man, but to the faithful he was their guiding Star. It is so at this day. The world, while in their curiosity they rush to the feet of that great man who is the Peter of the day, yet in their blindness see not that he is on earth the Light of the World—the Light of Peter, who was the Light of Christ, the Light of Light.

‡ Numbers xi. 16–27.

Moses was the Original under God of the Light of Wisdom in the administration of the former kingdom of God. S. Peter was constituted to fulfil a similar office in the Empire-Church. As I have said, he alone received from God the Light of Faith, and that Light passed to the other Apostles and to the Church, and it is ever unfolding itself, according as men can bear it, bringing into view in more and more fulness that Truth which was in the first instance delivered exclusively to him, and which he confessed, saying, "Thou art the Christ, the Son of the Living God."

And this cardinal truth is clearly set forth in the description of the Holy City, and the twelve foundations of its surrounding wall, that is, the Empire-Church of Christ. As I have already said, there were twelve foundations consisting of twelve precious Stones of Light, but only one of them is the representative of the Central Luminary, and is alone, so to speak, germinous. The eleven stones shine with a Light which is limited, for it does not extend beyond the foundation; for the precious Stones which emit this Light form no part whatever of the City Wall, or of the City itself. But the Jasper Stone which represents the First Foundation is the substance, metaphorically speaking, of which the Holy City and its surrounding Wall is composed. And hence the Light of S. Peter is that which pervades the entire body of the Empire-Church. True Jesus is described as the Jasper Stone; but this only proves how intimate is the connection between Him and S. Peter, for it shows what S. Augustine says—that the union between

them was so close that the only comparison that can exhaustively illustrate this truth is the union between husband and wife, *i. e.* "two in one flesh." Christ and Peter are one, being associated together in a marvellous and ineffable union, demonstrated here under the symbol of the Jasper Stone, the Light of which is emblematic at once of Christ, of S. Peter, and of the Holy City with its Wall.

S. Peter then was the Original of the Light of the Faith, by direct appointment of the Father, and that Light proceeded from him, enlightening the other Apostles, and then passing on, shone upon all those who with a good will submit themselves to the authority of Jesus Christ. S. Peter bore witness on his own behalf in the presence of the Apostles and Elders at Jerusalem, when he said in their hearing, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by MY MOUTH, should hear the word of the gospel and believe." * To S. Peter was

* Acts xv. 7. It is as well to meet an objection here that will be raised by Anglicans and Protestants, that S. Paul was as much an Original of the Faith as S. Peter, because he says that he did not receive the Gospel from man, and was not taught it, "but by the revelation of Jesus Christ" (Gal. i. 12). This does not really touch the question: for (1) the Faith had been already delivered to the Church, first to Peter, and afterwards to the disciples in general: the office of the Original had been exercised long before Saul's conversion. Indeed the field for his future operations had been already prepared for him, for it was by S. Peter alone that the gates of heaven were opened to the Gentiles, and by him alone they were admitted. (2) After the revelation of God the Father to S. Peter, and his confession thereof, there is no reason whatever why any one should not subsequently be called directly by God,

revealed the gospel of Truth, when the question was put to the disciples, "Whom say ye that I am?" and it was by him that the Faith was proclaimed; by him were the great doctrines of the resurrection and ascension of Christ announced after the descent of the Holy Ghost;* and by him were the Gentiles admitted into the Church, he

and taught by Him the doctrine of faith. Indeed, it was expressly foretold this would be the case; S. Peter quoting from the prophet Joel, and applying the prophecy, says, "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy": &c. (Acts ii. 17, 18). This prophecy is still undergoing fulfilment in the Catholic Church, for holy men and women from time to time receive revelations from God on subjects of religion; not seldom confirmed by miracles. Indeed the fulfilment of this prophecy seems to be a note of the true Church. The fact then of one being called to the exalted office of an Apostle extraordinary, and of God's revealing to him the mysteries of the faith, does not in the least degree affect the position of S. Peter as the Original of the Faith on earth. But it should be borne in mind that no revelations, visions, or dreams, can be acted upon without the confirmation of S. Peter; for who is to decide whether they are revelations or fantasies? As will be proved further on, the confirming power was given to S. Peter exclusively, and that authority, as the Fathers testify, was recognized by S. Paul himself, when, after his three years' retreat subsequent to his conversion, he "went up to Jerusalem to see Peter." Without S. Peter's authority he could have done nothing, for all things in the Church were subjected to him as the Head and Chief of the Realm of God; and it is to be noted that S. Paul's Epistles were approved by S. Peter, though there were in them "some things hard to be understood" (2 Pet. iii. 15, 16).

* Acts ii.

having "commanded them to be baptized in the Name of the Lord."* The Faith being tabernacled in Peter, it proceeded forth from time to time, in such measure as the Holy Ghost deemed fitting, through the "mouth" of this same Apostle.

But S. Peter was also the Original of the Empire-Church of Christ, which was founded upon him; and from him it issued forth. "Blessed art thou, Simon Bar-Jona," said Jesus: "for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee [Peter], That thou art Rock, and upon this Rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the Keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."† Doubtless this is one of the master passages in the New Testament, and so important is it, that every effort has been made by aliens to emasculate it of all strength and vigour, and to make our Lord say what He never did nor ever intended to say. Advantage, too, has been taken of certain methods of interpretation adopted by the *later* primitive Fathers to the effect that the Church was founded upon "the Confession of Peter," or upon "the Faith" itself; regardless of the fact that every Father, without any exception, taught that S. Peter was the Foundation on which Christ built the Church. Advantage also has been taken of the fact of two different words having been

* Acts x. 48. † S. Matt. xvi. 17–19.

employed by the Evangelist to express the name Peter (Πέτρος, Petros) and that of the Foundation (Πέτρα, Petra), endeavouring to show thereby that the difference of gender (for the name is masculine and the substance feminine) proves that Christ did not mean to assert that the Church was built on S. Peter, but only on Himself, or upon the Faith which S. Peter confessed.

But this argument cannot be sustained; for, taking the passage as it stands in the Greek, to what does the copulative "and," and the pronoun "this," refer? Can the one or the other refer to anyone or anything else than the Rock, Peter? "Thou art Rock, *and* upon *this* Rock I will build My Church." How can "*this* Rock" be any other than he whom Christ called and made the Rock of the Church? Then why are the two words different? Because, as the term Rock (the Rock of the Foundation of the Church) was both to express the substance (as it were) on which the Church should be built, and to serve the purpose of a name by which the Apostle himself should be known, the Evangelist, under the inspiration of the Holy Ghost, changed in the former place the feminine into a masculine form; and for this reason, that, according (at the least) to the custom prevailing among Greeks and Latins, to give to a man a feminine name would have been regarded as an absurdity. In the Greek, therefore, *Petra* was changed into *Petros;* but in the original utterance of Our Saviour there is no probability that any such distinction of form existed. When Christ saw S. Peter for the first time, He said, as

the Greek has it,* "Thou shalt be called Cephas" (Κηφᾶς); but the original Syro-Chaldaic word which in the Greek is so presented to us, was *Kepha;* which, naturally at least, like the Greek Πέτρα, was of the feminine gender.†

The language in which Our Saviour actually uttered the words, "Thou art Rock" [or, "the Rock"], &c., was doubtless one of the Aramæan or "Syro-Chaldaic" dialects; and of these His words, as the Greek is the inspired translation, so the Syriac of our common Syriac Version may be regarded as a practically correct reproduction. But this Syriac Version has: "Thou art Kipho [Stone (*or*, the Stone) or Rock], and upon this Kipho I will build My Church." And as in the Syriac, so also in the Arabic and Ethiopic versions, one and the same word is found in both places. Thus in the Arabic, which both possesses and here uses the definite article, we have: "Thou art the Petra, and upon this Petra‡ I will build My

* S. John i. 42.

† As regards the argument from the Oriental languages and Versions, not being myself acquainted with those languages, I have consulted Professor Seager, and from him learnt concerning them the facts which are contained in this and the next following paragraph. Also, that the Aramæan or "Syro-Chaldaic" *Kepha*, of which *Kephas* is merely a Greek form, became in the late Syriac pronunciation *Kipho;* and that this word *Kepha* or *Kipho*, which *in its ordinary appellative use* is of the feminine gender, admits of being rendered, not merely Stone or Rock, but also, and with even fuller right, *the* Stone or *the* Rock; the termination *a* or *o* supplying in a way,—that is to say, with a wider and less strict application,—the want in Aramæan of a definite article.

‡ The word "Petra," it must be understood, is merely the

Church." And the Ethiopic differs only (so far at least as our question is concerned) in the necessary absence of the article; which the Ethiopic language does not possess.*

There cannot be the shadow of a doubt as to the real meaning of the words of Christ when establishing the Foundation Rock of His new Empire-Church, viz., that it was to be built upon him who in Syro-Chaldaic was called Kepha or Kipho, and in Greek and Latin Petra; although to suit the custom of giving a masculine name to a man, the latter word (as a name) was changed into Petros or Petrus. That this is taking no liberty with the text as it has come down to us, is evident from the circumstance that God and Christ the Rock, both in the LXX. version of the Old Testament and in the New, are invariably written as Petra, never as Petros; and the reason is evidently this, that Christ and the Father were not ordinarily styled Rock, whereas S. Peter was to have this name as his proper designation, because he was appointed by Christ to be the Stone and Rock of the Empire-Church.†

Latin rendering, retained for convenience from Walton, of the Arabic word (itself a feminine noun) which is used in this Version, and, with a slight change of form, in the Persian also.

* The Persian, which is a considerably more modern Version, renders paraphrastically, "Thou art the Petra of My Religion; that is, the Stone; and the Foundation of My Church shall be built upon thee." (Walton, SS. Biblia Polyglotta, T. v.: A.D. 1657.) —With regard to the word "Petra," see the last preceding note.

† A very interesting book was published a few years ago "by the Most Rev. Cyril Behnam Benni, Syriac Archbishop of Mossul (Nineveh),"—translated by the Rev. Joseph Gagliardi, and entitled

And, besides, the whole passage necessitates the interpretation that S. Peter was made the Rock of

"The Tradition of the Syriac Church of Antioch,"—concerning S. Peter's position, from which I shall now give a few extracts bearing upon this subject.

"Blessed art thou, Simon, dispenser of the (divine) treasure, who keepest the keys of the kingdom of God, on whom the building of the holy Church is based. Thou art the Kifo (stone) of firmness, which the Lord has placed in the foundation of His Churches, that those who work in thy ministry may build up a true confession of faith severed from all doubt." (Syro-Chaldæan Liturgy, *in festo SS. Apost. Petri et Pauli*, Noct. i. Cod. de Prop. (Syriac), 41, p. 348.) "One is His (Christ's) faithful Vicar, Simon Barjonas, who is named Kifo (stone), to whom (Christ) Himself made the promise; saying, 'upon this stone I will build My Church'; and again: 'to thee I will give the keys of the heavenly kingdom.' Christ in truth did not say to all the Apostles: 'I will build upon you, I will give you' . . . Although to each Disciple was given the priestly office, the singular primacy which is a spiritual paternity, has not been given to all, but to a single one, as to a faithful Vicar of the one true God, that he should rule and guide all, and be over all his brethren." (Nestor. Synod. *sub Patriarcha Dadishoo, in Nomocanone.* Cod. de Prop. (Syriac), 27, p. 277.) "Jesus in His Gospel said to Peter, Thou art KIPHO, the ROCK on which I will build My Church." (Syro-Chaldaic Liturgy, *in Festo SS. Apost. Petri et Pauli*, Noct. i. Cod. de Prop. (Syriac), 41.) "Upon that rock of the household of Simon, the Prince of the Apostles, I am built up, and have nothing to fear . . ." (Syriac Liturgy, *Sabbato ad Prim.* Breviarium Feriale, edit. Rom. 1853, p. 409.) "To Simon said his Lord, Thou art the rock of strength, on thee I will base My holy Church . . ." (Ibid. *in Festo SS. Apost. Petri et Pauli*, Noct. ii. Cod. de Prop. (Syriac), 64, p. 141.) "Sing, O Holy Church, sing praises in solemn commemoration of Peter, the chief of the Apostles . . . on whose faith He (Christ) based thy foundations, whom He appointed Leader of His flock, through whom He laid open the portals of His treasures, wherewith He had enriched thy children." (Syro-Chaldæan Liturgy, *in Festo SS. Petri et Pauli*, Noct. ii.

the Church. "Blessed art *thou*"; "I say unto *thee*"; "That *thou* art Rock"; "And I will give unto *thee* the Keys of the Kingdom of heaven"; "Whatsoever *thou* shalt bind"; and again, "Whatsoever *thou* shalt loose:"—the whole form of the words is intensely personal and in the second person singular, showing that S. Peter was addressed alone and exclusively of the others; and that the object Our Saviour had in view was, in reward to S. Peter for his noble confession, to make him the Rock of the Church, and to give him the name Rock, so that he might for ever be known by that name, and identified as the Rock both of the Faith infused into him, and of the Building in which that Faith, as a costly jewel, should for ever be enshrined.*

Cod. de Prop. (Syriac), 41, p. 375.) "Blessed art thou, O Church, since thy keys were handed to thee by Simon, who is the rock and the foundation." (Syriac Liturgy, *Dominica II. Dedicat.* Noct. ii. Cod. de Prop. (Syriac), 61, p. 61.) "The Lord founded His Church upon the rock of (His) Apostles, and by the priesthood of Peter, priests performed in it their ministrations." (Syro-Chaldæan Liturgy, *Off. SS. Apost. Petri et Pauli,* Noct. ii. Cod. de Prop. (Syriac), 41, p. 364.) The passages above quoted, with the references, will be found in pp. 19, 20, 25, 26, 34, 64, 66, of the work above mentioned. It is clear that the Syrians believed that S. Peter was the Kipho, or Rock of the Church, on which Christ founded and built His Church, and that he was the Source of all authority and jurisdiction, and even of the priesthood.

* It may be observed that this feminine form of the word (*i.e.* πέτρα, or *petra*), when the application is to S. Peter *officially*, as the Rock of the Church, is the one generally adopted by the Fathers. For example: Tertullian,—Peter (Petrum), "called the Rock (petram), whereon the Church was to be built" (De Præscript. Hæret. n. 22); Origen,—"See what is said to that most solid

Having disposed of this objection, let us now examine the purport of the passage in question. "Thou art Rock [or Stone], and upon this Rock [or Stone] I will build My Church," or to keep more closely to the original, "Thou art Peter, and upon this Peter I will build My Church"; that is, that the whole Fabric should be founded upon him, and thus he became, as S. Cyprian says, "the Original, the Matrix, and the Root" of the whole Church.

Rock (petræ) upon which Christ founded the Church" (T. ii. Hom. v. in Exod. n. 4); S. James of Nisibis,—Christ "called him [Peter] the Rock (petram) of the edifice of the Church" (Serm. vii. de Pœnit. n. 6); S. Hilary,—Peter ". . . Rock (petra) worthy of the building" (T. i. Comm. in Matt. c. xvi. n. 7); S. Gregory of Nyssa,—Peter, "that . . . most firm Rock (πέτρα) upon which He had built His Church" (Alt. Or. de S. Steph., Galland. t. vi. p. 600); S. Gregory of Nazianzum,—". . . or of Peter, that unbroken Rock" (πέτρης), (T. ii. Carm. l. i. s. ii. n. i. v. 489); "This man, Rock (πέτρα), was called, and entrusted" (T. i. Or. xxxii. n. 18). In another passage he gives the masculine form,—"Peter, the Chief of the disciples, but he was Rock" (πέτρος) (T. ii. l. ii. s. i. n. xii. v. 222); S. Basil,—"Upon which Rock" (πέτρας), (T. i. Comm. in Isai. c. ii. n. 66); S. Epiphanius,—Peter "became unto us truly a firm Rock" (πέτρα), (Adv. Hæres. Cathar. 59, n. 7); S. Ambrose,—"Whom when He styled Rock (petram), He pointed out the Foundation of the Church" (T. ii. de Fide, l. iv. c. 5, n. 56); ". . . The very Rock (petra) of the Church did away with his guilt" (T. ii. Hymn. i. Æterne); S. Chrysostom,—Peter, "that unbroken Rock" (πέτραν), (T. ii. Hom. iii. de Pœnit. n. 4); S. Augustine,—"There also He named the Rock" (petram), *i.e.* Peter (T. iii. Tr. vii. n. 20); "Peter who . . . in that confession had been called the Rock (petra), upon which the Church should be built" (T. iv. in Ps. lxix. n. 4). It is clear to demonstration that S. Peter's original designation was Petra, that he was always so called when regarded as the Foundation of the Church; but when alluded to *personally* the masculine form was given, Πέτρος (Petros) in Greek, and Petrus in Latin.

And this was foretold by Daniel, as I have stated above. The four great universal empires, after having done the work for which they were raised up, were to yield to the dominion of a Stone, which should be "cut out of the mountain without hands"; that is, first Christ the Incarnate God, and then S. Peter, in whom the Light of Faith was as it were incarnated by the will of the Father; which Stone should strike the feet of the Colossus which Nebuchadnezzar beheld, and of which the legs and feet represented Rome and the Roman empire, and from thence should "become a great mountain, filling the whole earth." And this "mountain" is described as "a Kingdom which shall never be destroyed . . . but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."* This is the City of Light symbolized by the Jasper Stone, already pointed out, which is first Jesus Christ, and, secondly, His "Other Self," S. Peter the Rock or Stone. It is clear then, from prophecy and its fulfilment, that One was to be the Original and Foundation of the whole Empire-Church, *i. e.* the City of Light;—upon which it would be established, and from which it would grow and expand into that august body-politic which has spread all over the world, and will eventually, in God's own good time, embrace within its boundless realm all peoples and languages. But what is the nature of this Rock or Stone? and what does it symbolize? It is first the Foundation, the Original, and the Rock of the whole

* Dan. ii.

structure; secondly, it is, as I have shown, the "Habitation" wherein all the faithful dwell; thirdly, the Fountain wherein are the issues of life; fourthly, the Reservoir wherein are stored the treasures of heavenly gifts; fifthly, the Citadel, wherein is deposited the Faith which S. Peter received; sixthly, the Fortress by which it is guarded, and which the armies of hell and its human allies vainly strive to overthrow; and lastly the Tower, from which the watchman is ever on the look-out for the enemy. The Rock is the Living Rock of "the Church of the Living God," and it represents the principle of "the Original, the Matrix, and the Root" of the whole Empire-Church and the Faith it contains; and that Rock which Christ the Rock created was S. Peter, who was both named and ordained to be the Rock of the Faith and of the Empire-Church.

S. Peter then was the Original of the whole Empire-Church, inclusive of the Faith, of which he was constituted to be its Luminary for all time. He was, after Christ, the New Adam, to whom was committed the whole world; the New Noah, to whom was entrusted the building of the Ark of Christ's Church; the New Abraham (styled "Rock"), the Father of many nations, kings and princes; the New Jacob, the source of the New Holy People; the New Joseph, the appointed "Shepherd, the Stone" of the New Israel; the New Moses, who received the divine law of the Gospel, the Light

of Faith; the New Joshua, by whom the faithful are led in safety across the waters of the mystic Jordan; the New David, on whose shoulder was laid the Key of government; and the New Solomon, who had the Key of wisdom. Such was "the divine Peter," the Kepha or Kipho of the East, the Petra of the West, in his capacity as the Foundation; and Petros or Petrus, in his dynastic designation as the Rock and Foundation and the Original of the Empire-Church of Jesus Christ.

CHAPTER IV.

THE PRINCIPLE OF MONARCHY.

§ 1.

Introductory.

MONARCHY is simply that form of government which is vested in a single person, who by inherent right is supreme over all persons within the realm of which he is the sovereign ruler, in whom alone is the fountain of honour, authority, and power in matters concerning the ordinary administration of the same. He is usually styled the Vicegerent of God, ruling his subjects Dei Gratia, that is, by the Grace of God.

The principle of Monarchy originates in heaven, and was established by God upon the earth. Adam, the first-born of Creation, made in the likeness of God, received from God the commission to govern the earth and subdue it. "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." * And after the Deluge the same commission was delivered to Noah; † these two, Adam and Noah, the one at the Creation, and the other immediately after the Deluge, were each constituted the Monarch of the world, with plenary power to govern it, and to

* Gen. i. 28. † *Ib.* ix. 1, 2.

subdue it to his authority. The first penal law enacted by Almighty God was against murder: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the Image of God made He man."* By this divine law the Sword of Justice was placed in the hands of the Sovereign authority, for the punishment of those who do evil.†

Another feature in Monarchy is, that, in the first ages at least, it was vested in the chief family of each tribe and nation, that is, the family in direct descent from its original progenitor, who, at the same time, was the common ancestor of all the people over whom it was supreme. This was *par excellence* the Royal Family. The following account is given as a most interesting example of this fact. In the time of Abraham there existed a vast empire—so far as territory was concerned—which consisted of a number of nations, under their own respective kings, who were confederated together, under the rule of one supreme Monarch. It consisted of Shinar, Ellasar, Elam, Sodom, Gomorrha, Admah, Zeboiim, and Bela: and besides these there were a number of other nations which were subject to one king described as "king of nations." All these, we are

* Gen. ix. 6.

† This law was certainly implied in the sentence pronounced by God on Cain, who slew his brother Abel; and Lamech confessed a similar crime when he said, evidently with anguish, "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and seven fold." (Gen. iv. 23, 24.) The penalty before the Flood was not capital, but God made it so subsequently; and this has become a law of universal application. It is the first penal enactment of the divine law.

told, were under the authority of a Supreme King. "Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims" * and others. Why was this vast territorial empire placed under the government of Chedorlaomer? Because, apparently, he was the king of Elam, a nation called after Elam, the eldest son of Shem. He was the head of the royal family of the house of Shem, and, as such, he was by right the Sovereign Chief of all the kings and peoples that occupied the above-named provinces. In the language of a later age, he would have been styled King of Kings, and in more modern times Emperor. In point of fact this was the primeval Persian empire, for Elam is supposed to be the original name for that kingdom. The same empire existed in later times, under the name of Medo-Persia, its form of government being the same, *viz.*, a number of princes called Satraps, under a chief or supreme Monarch. Egypt, the other kingdom mentioned in Holy Writ, we know very little of, except that it was a Monarchy.† The first king is said to have been Manes, who is supposed to have been the same as Mizraim, the grandson of Noah.

It is clear, then, that Monarchy was the form of government originally introduced into this world, not by man, or by man's authority, but by God Himself; and hence it is that every king claims to

* Gen. xiv. 1–6.

† *Ib.* xii. 14–20, xli.; Exod. v. 4; see also i.–xv.

reign, not merely by the will of the people, but by divine right.* And this divine right was fully recognized by Almighty God, when He styled Cyrus His "anointed."† And, indeed, it may be said that, although many kings have been punished by Him who is the true King of all kings, yet as such (even rebellious ones), they have always been regarded as His Vicegerents. It was S. Paul who asserted that "the powers that be are ordained of God"; and when he wrote those words to the Romans, they were at that time under the rule of the most wicked and abominable, as well as the most tyrannical of Sovereigns.‡

And, in point of fact God could not have done otherwise, if I may so speak with reverence, than have established Monarchy on the earth, as the only true and proper form of government. For remember, He Himself is the One Monarch over the Universe, and over everything that exists. The ninefold angelic hierarchy is a series of monarchies within monarchies, subject to each other, and the whole to God. Michael the Archangel is described

* I use this expression in reference only to the position of the person who has lawful possession of the throne or seat of authority. I do not now enter into the question whether the Monarchy is hereditary or elective, nor do I touch upon the rights, whatever they may be, of the people. The simple question is, is Monarchy a divine institution? Holy Scripture recognizes no other system of government than that of Monarchy. Therefore the king reigns by divine right, because he is in the place of God, and he rules in His name and on His behalf; and hence he is called the Vicegerent of God.

† Isai. xliv. 28, and xlv. 1.

‡ Rom. xiii. 1–5.

as "one of the Chief Princes," * and he is represented as the Chief of the Angelic Hosts which made war against Satan and his angels, and cast them out of heaven. † Monarchy then is a divine institution. It is true that, in after-years, when the Greek nations and Rome flourished, the republican form was instituted; but this system was essentially human in its origin; it never emanated from heaven.‡ The "powers that be," no doubt, are "ordained by God," and the Chief, who after all is a sort of king, is His minister for the punishment of evil; but, notwithstanding this, the only form that has the direct sanction of God, is that which He established on earth in the person of Adam, afterwards of Noah, and in the Heads of the chief families of the various tribes and nations.

§ 2.

Monarchy in the Kingdom of Israel.

It was the purpose of God to establish on earth a special kingdom and Church, to be the guardians

* Dan. x. 13. The Anglican version evidently translated this passage with the assistance of the LXX, but in the margin it substitutes for "one of the Chief Princes," "the First of the Chief Princes": if this is the true rendering, then St. Michael would be asserted to be the First or Chief of the order of Archangels.

† Rev. xii. 7, 8.

‡ I do not mean to say that forms of civil government other than that of Monarchy, are unlawful because of their human origin. All that I assert is, that the form of Monarchy is the only one that was introduced into this world by God; and consequently it is a divine institution.

and conservers of the Divine law, in respect to morals and religion. In carrying out this scheme He followed the principle He had laid down at the beginning. That is to say, as I have already shown, He selected a person who was to be the ancestor of the people whom He intended to form into a kingdom. This was no other than Abram, whose name was afterwards changed into Abraham, to indicate that he was to be the progenitor of all the future people of God.

When the descendants of Abraham had been rescued from the tyranny of Egypt, God incorporated them into a kingdom, and its form of government was a Monarchy. At first He Himself was their visible Sovereign, for although not actually seen by them, yet under the form of a luminous cloud, filling the Tabernacle and covering it, He manifested Himself by visible tokens, the people at times hearing His voice as from time to time He spoke with His servant Moses.

The Personal reign of God over the Israelites continued till the accession of Saul, the first king of Israel. It has been held by some that God was angry with the people for demanding a king; and so He was, and in His wrath He gave them Saul; but if we examine the Scriptural records, it will be found that it was the expressed intention of God to establish an earthly Monarchy in this kingdom of His own creation. "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king

over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother."* This provision was made some four hundred years before the complete conquest of the Holy Land. That this was the original intention of God is made clear by the prophecy of Jacob, who said, "The sceptre shall not depart from Judah . . . untill Shiloh come."† This prophecy was fulfilled when Samuel by command of God, on the deposition of Saul, elected and anointed David as king of Israel, with remainder to the heirs of his body. Monarchy, then, was the essential feature in the constitution of the kingdom of Israel, God Himself at first reigning Personally, and on His withdrawing Himself (so to speak), appointing an hereditary Monarchy, for the rule and government of the people.

In the ecclesiastical order in the kingdom of Israel the same principle prevailed. In the patriarchal dispensation the offices of King and Priest were united in one person; but now these offices were divided, the mere secular authority being entrusted to the kings, and the ecclesiastical to the Highpriest or Supreme Pontiff of the Levitical Priesthood. Aaron was the Prince of the House

* Deut. xvii. 14, 15. See also *ib.* xxviii. 36.

† Gen. xlix. 10. "Judah, thou art he whom thy brethren shall praise: . . . thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" (*Ib.* 8, 9.)

of Levi,* and as that tribe had been elected by God to serve the altar of the Tabernacle and afterwards of the Temple, its Head was naturally appointed to the chief place in the sacerdotal order.† To him and his heirs in succession were subjected the whole of this priestly tribe, and, as the Highpriest, he filled the offices for which no other priest of his family was eligible. He was the supreme Judge of all intricate causes, even in civil matters,‡ the medium of communication between God and man, and the only Priest that could enter the Holy of Holies and offer the sacrifice of atonement.§ Calmet says, "the Highpriest was at the Head of all religious affairs, and was the ordinary Judge of all difficulties that belonged thereto and even of the general justice and judgment of the Jewish nation."‖ As the Highpriest he was superior to the king, because of his being the ultimate Judge in all causes, both ecclesiastical and temporal.

The constitution, then, of the kingdom of Israel was Monarchical, the Head of the rulers being a King, and the Chief of the Church, a Sovereign Pontiff in whom the supreme jurisdiction was vested.

§ 3.

Vice-Monarchy.

We have hitherto considered the principle of Monarchy in its proper sense, that is, one who rules

* Numb. xvii. 3.
† Exod. xxviii. 1; Levit. viii. ix.; Numb. iii. 32.
‡ Deut. xvii. 8–12; 2 Chron. xix. 10, 11.
§ Levit. xvi. ‖ Art. Priest.

by a power and authority inherent in himself, by virtue of the throne, which is his by right of inheritance or election: but we must now take into account the principle of a delegated Sovereignty, that is, the appointment of one to represent the King, in distant parts of his dominion and to exercise in his name or on his behalf the royalties and prerogatives of the crown. The occupant of this office is generally known in politics as a Viceroy, Lieutenant, Governor, &c.

The chief Sovereigns of some of the ancient great empires were styled "king of kings"; such were Nebuchadnezzar, king of Babylon; and Artaxerxes of Medo-Persia.* In the time of Abraham, as I have already observed, we read of Chedorlaomer, king of Elam, as the Chief over fourteen petty kings, who no doubt were hereditary princes, but, nevertheless, subject to him. In more modern times a somewhat similar system prevailed in Germany, the various provinces being governed by princes, known as Electors, all of whom were subject to the Emperor, whom they elected every time there was a demise of the imperial crown. The British empire perhaps furnishes the most perfect example of the principle of Vice-Monarchy; it is, as you well know, a great confederation of states; at home, composed of at least three distinct kingdoms, and, in other parts of the world, of provinces of vast extent, each ruled over by one appointed by the Crown as its representative. The Lord Lieutenant of Ireland, the Viceroy of India, the Governor-General of the Dominion

* Ezra vii. 12; Ezek. xxvi. 7; Dan. ii. 37.

in North America, &c., are fitting illustrations of this principle. These, so long as they bear the commission of the British Sovereign, exercise sovereign jurisdiction, and they sit on thrones, representative of majesty, receiving the homage of the people on behalf of their Chief. Almighty God, in His dealings with His own people, has been pleased to adopt the same general system. He is, properly speaking, the sole Monarch of the universe, and all kings of the earth are subject to Him, as His Vicegerents, and in this character, He is described as "God of gods," "Lord of kings," "King of kings," and "Lord of lords." *

Let us now consider how God exercised His *Personal* sovereignty over the people of Israel. Though frequently seen under the form of the cloud and pillar of fire, and His voice not seldom heard, yet He legislated and governed by means of a Representative. Moses was called to exercise this office, and he was constituted by God both Sovereign Lord, Judge, and Priest. By him God delivered the law, by him He executed His judgments on the wicked; by him He pronounced decisions on all questions of controversy between man and man; and by him Aaron and his sons were consecrated to the Highpriesthood and Priesthood.† He was also on behalf of God the Leader and Commander in chief of the armies of Israel, and so great was his authority and power, that none of the Israelites could prevail against the enemy, unless

* Deut. x. 17; Dan. ii. 47; 1 Tim. vi. 15; Rev. xix. 16.

† Levit. viii., ix.

they were under his direction. Moses was the Sovereign Vicar of God, and the symbol of his authority was the Chair, *i. e.* as our Lord tells us, "the Chair of Moses." *—Moses is emphatically described as the "Servant of God,† and the names of God and Moses are frequently united as Principal and Agent, Moses being the *alter ego* or the Other Self of God.‡

* S. Matt. xxiii. 2. The original is "ἐπὶ τῆς Μωσέως καθέδρας," *i. e.* "upon the cathedra or chair of Moses," the Scribes and Pharisees sit.

† Exod. xiv. 31; Deut. xxxiv. 5; 1 Chron. vi. 49; 2 Chron. xxiv. 9; Neh. x. 29; Dan. ix. 11; Rev. xv. 3.

‡ The lofty position of Moses as the Servant or the Vicar of God is fully exhibited in the consecration and investiture of Aaron and his sons. "And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments [*i.e.* vestments], and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleaven bread; and gather thou all the congregation together unto the door of the tabernacle of the congregation. . . . And Moses brought Aaron and his sons, and washed them with water. And he put upon him [the Highpriest elect] the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate of the Urim and the Thummim. And he put the mitre upon his head; also upon the mitre, even upon his forehead, did he put the golden plate, the holy crown; as the Lord commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels. . . and he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons" and invested them "as the Lord commanded Moses. And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

The Chair of Moses was occupied afterwards by the Highpriests his successors, through them He

And he [Moses] slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar . . . to make reconciliation upon it. And he took all the fat, &c., and Moses burned it upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire . . as the Lord commanded Moses." Moses then offered two rams, one a burnt sacrifice for a sweet savour and an offering made by fire unto the Lord: and the other the ram of consecration, which "he slew; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot," and the same to his sons; "and Moses sprinkled the blood upon the altar round about. And he took the fat, &c., and out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: and he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the Lord. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the Lord. And Moses took the breast, and waved it for a wave offering before the Lord: for of the ram of consecration it was Moses' part, as the Lord commanded Moses. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." Moses then commanded Aaron and his sons to "boil the flesh at the door of the tabernacle," and then to "eat it," with the consecrated bread, the remainder of which was to be burnt. And he directed them to remain seven days at the door of the tabernacle, "for so," concluded Moses, "I am commanded" (Levit. viii.). Moses here appears in the most exalted office of the Vicar of God. Aaron and his sons were to be consecrated to the Highpriesthood and Priesthood, and Moses, as the Representative of God, performs the rite. As the Priest-Sovereign of the highest order, he

made known, as occasion required, his will concerning matters both ecclesiastical and civil. Besides these, God raised up from time to time secular rulers, such as Joshua, the Judge-kings and the Kings, who represented Him in the ordinary civil administration of the kingdom.

Indeed, the principle of a vice-regal Stewardship or Sovereignty is a universal one, which came into existence from necessity. No king can rule over his people without the assistance of some such officer. Abraham had one described as his "Eldest Servant," "that ruled over all that he had."* Joshua was the "Minister" of Moses.† Joab was "the General" of the army of King David. ‡ "Zebadiah, the son of Ishmael," was "the Ruler of the house of Judah for all the king's matters," § and Daniel also was the appointed Chief over the one hundred and twenty princes of the Persian empire. ‖

takes Aaron and his sons, and consecrates and invests them, offering a bullock as a sin offering, a ram for a sweet offering, and another ram as an oblation of consecration. Moses also sprinkles Aaron and his sons with the blood of sacrifice, and anoints them with holy oil: and, further, he delivers into their hands the instruments of sacrifice. And then, after confining them for seven days in the Tabernacle, he gives them authority or mission to execute their office (*see* Levit. ix.). Here we see Moses acting on behalf of God as His Representative, His Viceroy, His Vicar; and under Him, as the Sovereign Chief and the Supreme Priest—in a word, as the Pontiff-king.

* Gen. xxiv. 2. † Exod. xxiv. 13.

‡ 2 Sam. viii. 16; 1 Chron. xxvii. 34. "Benaida . . . was over the Cherethites and over the Pelethites . . . and Ira . . . was a chief ruler about David," *i.e.* as the representatives of David (2 Sam. xx. 23, 26).

§ 2 Chron. xix. 11. ‖ Dan. vi. 1–3.

But the office of Joseph is an exact illustration of what a real Viceroy is. In his character as "the Stone of Israel" and the Shepherd of the people, he is a type of Christ as our Pastor, and after Him of S. Peter, whom He delegated as our visible Pastor; but as Viceroy or Vicar he is a true figure of S. Peter, the Representative of Christ upon earth. The prophetic words of Jacob to Joseph on his death-bed foreshowed in a remarkable manner the strength and indefectibility as well as the fruitfulness of the Supreme Pastoral office. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel."*

If our Lord, the Shepherd, the Stone of Israel, was thus pointed to as the one whom the "archers shot at"; but who, notwithstanding, possessed the massive strength of the Stone, and the power, in spite of all, to act the part of the Shepherd, it equally points to him whom He constituted to be in His place the Stone and the Shepherd of the New Israel of God. The history of S. Peter and his Successors ("in whom he lives,") even till this day, is the fulfilment of the prophecy delivered to Joseph. Has not S. Peter been supremely "a fruitful bough"? "a fruitful bough by a well," even that well which is the source and fountain of both the Empire-Church, on whom it

* Gen. xlix. 22, 24.

was founded, and of that Faith which he alone received from the Father, and who alone confessed it, in the presence of all his brethren? So fruitful indeed has been this "bough," that its "branches have run over the wall"; that is, that the Empire-Church, springing from Peter, has spread everywhere, covering all the earth with the blessed foliage of healing, and with the fragrant blossom of sanctity! But the "archers have sorely grieved him, have shot at him, and hated him." It is a strange fact that the kings of the earth have invariably hated God and His Vicar. From the time of Adam to the Deluge, from the Flood to Moses, from Moses to David, from David to Christ, the kings of the earth have, as a rule, been the enemies of God. From Christ till the fall of the Roman empire, from that period to the Greek schism, from thence to the ascendancy of Protestantism in England and Germany, and, to this day, kings, princes, and potentates have, with some few bright exceptions, fought against Christ and His Servant Peter, hindering the progress of the faith, resisting the authority of God as represented on earth, patronizing heretics and heresiarchs, and promoting schism. There is scarcely a schism that has occurred since the conversion of Europe that has not had a king for its aider and abetter. "The archers have sorely grieved him, and shot at him," but every arrow has failed to pierce the heart of him they hated. "But his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the Shepherd, the Stone of Israel."

Let us now examine the characteristics of this Vice-royalty. Joseph had two visions of his future greatness. "Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." And again, "Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me." No one can doubt what these two dreams meant; the brethren of Joseph said, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And his father likewise remonstrated, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" * A few years after this incident we find Joseph in Egypt, in the character of Viceroy or Vicar of Pharaoh, king of that country. He was appointed as the Second Person in the kingdom: "Thou shalt be over my house," said Pharaoh, "and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. . . See, I have set thee over all the land of Egypt." And then Pharaoh "took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him Ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man

* Gen. xxxvii. 6—10.

lift up his hand or foot in all the land of Egypt."*

There is no more complete description of the prerogatives and power of a Viceroy or Vicar than that which I have just given from Scripture. (1) As to authority, Joseph was "set over all the land," subject only to his Principal: (2) as to dignity, he was Second to the King, "riding in the second chariot which he had"; only "in the throne," would Pharaoh be supreme; and his position was manifested by a vestment, a ring, and a gold chain, emblematic of royal dignity, of jurisdiction, and magisterial authority. (3) So great was his dignity, that though "Second," he was one officially with the King, that is, his *alter ego*, his Other Self, insomuch that all had "to bow the knee" in homage to him; and, further, that "without him," that is, without his sanction, no one should even "lift up his hand or foot in all the land of Egypt."

The position of Joseph in Egypt presents a perfect picture of the nature and characteristics of a Viceroy or Vicar. And, as I have shown, that from the earliest antiquity till the period of the Babylonian and Persian empire, it was the universal custom for kings to employ trustworthy persons to fulfil on their behalf, and in their names respectively, the office Joseph was invested with by Pharaoh, King of Egypt.

So universally was this principle of a Viceroyalty recognized, that our Lord, in some of His parables, relating to "the Kingdom of heaven,"

* Gen. xli. 40–44.

assumes as a matter of course the existence of such an office. "For the Kingdom of heaven is like unto a man that is an Householder, which went out early in the morning to hire labourers into his vineyard" . . . and he went out about the third hour . . . again he went out about the sixth and ninth hour, and did likewise. And about "the eleventh hour," for the same purpose. "So when even was come, the Lord of the vineyard saith unto his Steward, Call the labourers, and give them their hire, beginning from the last unto the first." *

Again, "There was a certain Rich Man, which had a Steward; and the same was accused unto him that he had wasted his goods"; then followed his examination and expulsion. But the curious point here is the power of the Steward even after he had received sentence, for all his acts done in his master's name, though fraudulent, were apparently valid. He, the Steward, "called every one of his Lord's debtors unto him, and said unto the first, How much owest thou unto my Lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another," in the same manner, receiving the same sort of answer, resulting in a similar act of composition. And after the accomplishment of these frauds it is said in the parable, that "the Lord commended the unjust Steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." † In these two parables we have a clear illustration of the

* S. Matt. xx. 1–8. † S. Luke xvi. 1–8.

principle of a Stewardship or Vicarship. The vineyard and the estate both represent the Kingdom of God. The Lord of the Vineyard and the Rich Man, the Lord Jesus Christ, the Supreme Lord of the Empire-Church; the Steward in both parables, represents the Viceroy or Vicar of Christ—in the one case a type of a just Steward, and in the other of an unjust one; for, remember, while there is a promise of infallibility, as we shall see hereafter, in the performance of certain ex-cathedra acts, there is none regarding impeccability. The existence of a Steward as forming an essential feature in these tropes shows clearly that our Lord mentioned the office as a matter of course.

The following passage, occurring after the announcement of the fearful troubles that would come upon the earth towards the end of the world, is very significant, which, while illustrating the nature and office of the Steward in the parables above quoted, at the same time demonstrates that some such exalted office will be existing on earth, on the very eve of the second advent. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh. Who then is a faithful and wise Servant, whom his Lord hath made Ruler over His Household, to give them meat in due season? Blessed is that Servant whom his Lord when He cometh shall find so doing. Verily I say

unto you, That He shall make him Ruler over all His goods." And our Lord goes on to say that, if he should be "an evil Servant" He "shall come in a day when he looketh not for Him . . . . and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." * The Son of Man is of course Christ; the House, the Church, the Goodman or Steward, the Vicar of Christ; his office being to rule the Household, that is, all orders of people in the Church; to rule over "the goods," that is, the spiritual property of the Church; and to give the members of the House "meat in due season"; that is, to provide for them heavenly food, even the Sacraments.

Such was the universal system prevailing on earth from the very beginning, and it is expressed in one word, "MONARCHY," and this word may be understood in three senses: (1) Properly speaking, God himself, the sole Monarch of heaven, the earth, and the universe, all intelligences—Angels, Kings, Potentates, peoples, as well as all things animate and inanimate—being subject to Him. (2) Independent (*i.e.* as this word is commonly understood) Emperors and Kings reigning under God over their respective empires and kingdoms; and (3) Viceroys, Lieutenants, Governors, Vicars, &c., ruling over the provinces entrusted to their care, in the name and on behalf of their respective Chiefs.

* S. Matt. xxiv. 42–51.

CHAPTER V.

THE MONARCHY IN THE EMPIRE-CHURCH.

§ 1.

Introductory.

In the formation of the Empire-Church the same universal principle must find its place; that is to say, either a Monarchy in the ordinary sense of the term, or a Vice-Monarchy must of necessity be its form of government and administration. Jesus Christ, as I cannot too often repeat, is indeed the true and proper Monarch of the Universal Church, and His reign may be regarded as one Personal or not, according as we view the question. If we regard the Kingdom of God as consisting of the Church in heaven, the Church on earth, and the Church "under the earth," * *i.e.*, as S. Paul describes it, "the whole Family in heaven and earth," † the Throne being in heaven, and the earth His Footstool; ‡ then He may be said to reign

* Rev. v. 13. † Ephes. iii. 15.

‡ Indeed, the earth is called the Footstool of God, so also is the House of God, that is, His Kingdom on earth; and again the enemies of God when converted. "Thus saith the Lord, The heaven is My Throne, and the earth is My Footstool" (Isai. lxvi. 1). "Hear me, my brethren, and my people," said David; "I had in my heart to build an house of rest for the ark of the covenant of the Lord, and for the Footstool of our God" (1 Chron. xxviii. 2). Our Lord said, "Swear not at all; neither

Personally. This earth would then be, as it were, a province of the universe, similar in sense to that of the Holy Land as a kingdom situated among the nations of the earth; in which case the form of government would be a Theocracy, *i.e.* Monarchy in its very highest sense, God reigning in very Person. Taking this view of the subject, our Lord would have necessarily followed the precedent of the former period, when Israel was governed under that form, by appointing one of His servants as His Representative or Vicar, to occupy an office similar to that of Moses and his successors, until the time of Samuel, the last Judge-King of Israel, when the theocratic form of Monarchy for the most part ceased. Or, if we regard the Empire-Church, though one and in intimate communion with the Church in heaven, yet in a manner distinct, possessing a polity similar in form to that of Israel after the institution of Monarchy; then, still following the precedent established by God when He commanded Samuel to anoint Saul, and after him David, as respectively kings of Israel, Jesus Christ could not have done otherwise (for the kingdom of Old

by heaven; for it is God's Throne: nor by the earth; for it is His Footstool: neither by Jerusalem; for it is the City of the great King" (S. Matt. v. 34, 35). "The Lord said unto my Lord, Sit thou at My right hand, until I make Thine enemies Thy Footstool" (Ps. cx. 1). The earth is the Footstool of God, that is, the world, the great City, and the heathen on their conversion. The Christian world then and the Empire-Church of Christ, with its capital the great City, together form the Footstool, or province if I may so speak, of the Realm of heaven, the great Throne of the Almighty Ruler, the sole Monarch, being in heaven.

Israel was typical of the New) than have elected and constituted one to occupy His position on earth as the Sovereign Lord and High-Pontiff of His Empire-Church, as soon as He should take His final departure to the right hand of the Father.

As I have said before, Jesus Christ did not come to destroy the law, that is, the principles of the law; He did not come to effect a revolution, to introduce chaos in the place of order and beauty, or to establish anarchy in the stead of law; "I came," He says, "to fulfil," that is, to make perfect. He could not have perfected the law or the prophets by upsetting every principle He had formerly established as essential to good government and order. It seems to me axiomatic that what was deemed essential in the constitution of the typical kingdom, must be equally so in that of the Empire-Church, which is its antitype. Monarchy then, under some form, was as necessary, according to the principle laid down by God from the very beginning, in the Empire-Church, as it had been in Israel of old.

Let us now turn to the sacred records, and ascertain whether Christ did not establish Monarchy as the essential principle of government and administration in the Imperial Kingdom He instituted.

Jesus Christ delivered to S. Peter three commissions, two of which were exclusively to himself; the third pre-eminently so; the other Apostles sharing it with him only in part. I will discuss each separately.

§ 2.

S. Peter the Sovereign Shepherd of the One Fold.

The first commission granted to S. Peter relating to the government of the Empire-Church, to which I now propose to draw your attention, is that which is contained in the last chapter of the Gospel of S. John. I begin with this commission, because it is the foundation on which the whole fabric of the Supremacy is based, and from which all other commissions granted to the same Apostle derive their real form and efficacy. It is the key of the position, because this commission contains in terms the whole monarchical system of the Empire-Church. Jesus Christ having already selected S. Peter to be on earth the Original and Foundation under Him of the great polity He had created, now conveys to him the Monarchy of the Empire-Church.

"Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea Lord; Thou knowest that I love Thee. He saith unto Him, BE THOU THE FEEDER OF MY LAMBS.

"He saith unto him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto Him, BE THOU THE SHEPHERD [or THE RULER] OF MY SHEEP.

"He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved

because He saith unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, BE THOU THE FEEDER OF MY SHEEP.

"Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he [Peter] should glorify God. And when He had spoken this, He saith unto him, Follow thou Me."*

1. The first point is to consider the *critical* meaning of certain portions of this passage as derived from Scripture itself.

It will be observed that I have ventured to translate the above somewhat differently from the ordinary rendering in both the Douay and the authorized Anglican versions; and this because it does not seem *critically* exact, nor according to the idiom of our language as in common use. The following are the original words which are translated, "Feed My Lambs," "Feed My Sheep," "Feed My Sheep": "*Βόσκε τὰ ἀρνία μου*," "*ποίμαινε τὰ πρόβατά μου*," "*βόσκε τὰ πρόβατά μου*." In the Anglican and Douay translations, one verb only is employed, "Feed"; in the original Greek there are two, which though allied intimately with each other, yet have they two distinct meanings; the one, *βόσκω*, being simply to feed or nourish, the other, *ποιμαίνω*, to take the charge of,

* S. John xxi. 15–20.

as a shepherd takes the charge of the sheep committed to his trust, and of the fold over which he is appointed as its governor, guardian, and protector, under whose direction the whole flock is placed. These are the literal renderings of the two verbs I have mentioned, and our Lord, having employed them to express with precision the nature and scope of the commission He was granting to S. Peter meant them to be understood according to their full signification.

We will consider first the *critical* meaning of the verb ποιμαίνω, to take the charge of, as employed in Holy Scripture. It has pleased Christ to teach His people chiefly by the use of metaphors,—"I am the Door"*—"I am the Vine, ye are the branches," †—"I am the good Shepherd: the good Shepherd giveth His life for the sheep . . . I am the good Shepherd, and know My sheep, and am known of Mine . . . And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one Fold, and one Shepherd."‡ Holy Scripture expresses the word Shepherd by ποιμὴν, and his office by the verb used in the commission, ποιμαίνω, to take the charge of sheep as their Shepherd. Now what is the metaphorical meaning of the words, "Shepherd," and "Fold"? No one will dispute that "Fold" signifies, metaphorically, the circumscribed Kingdom of Christ. I say circumscribed, because, though the Church is universal, yet none belong to her save those who are subjects of Christ

* S. John x. 7. † *Ib.* xv. 5. ‡ *Ib.* x. 11–16.

and of him who acts in His behalf; the "lambs" and "sheep" denote the whole body of persons composing the Kingdom of God, who alone have right to enjoy all the privileges appertaining to that Kingdom. And Shepherd signifies not merely the Feeder, but the Sovereign Ruler, Guardian, Director, and Protector, inclusive of the judicial and executive functions of the Head of the ecclesiastical State.

There is no doubt that the term Shepherd when used as a metaphor signifies the King, and it is so employed both in Scripture and in classical Greek literature. A few examples will suffice. Several hundred years before the age of Jacob the petty kings of tribes were called Shepherd-kings, notably those of Ethiopia, who invaded Egypt and held possession of that country for upwards of two hundred years. Hence it was that the sons of Jacob were warned, when in the presence of king Pharaoh, not to mention the word "Shepherd," because, as it is written in Scripture, "Every Shepherd is an abomination to the Egyptians,"* on account, doubtless, of their former subjection to those Ethiopian Shepherd-kings.† Jacob was himself a Shepherd-king and Priest. He succeeded to the

* Gen. xlvi. 34.

† Lord Woodhouselee, better known as Mr. Tytler, in his admirable "Universal History," after relating the progress of the Egyptians in civilization and in the culture of the arts, says, "They were thrown back into a state of comparative barbarism by the invasion of the shepherd-kings, a body of marauders from Ethiopia, who made a partition of the whole country, each of the chiefs governing independently a separate province. The dominion of these shepherd-kings is said to have subsisted for 259

birthright and dignity of his grandfather Abraham, from whom he inherited the promises, and from himself was to issue the local kingdom of Israel, the chiefs of the twelve tribes being known as "Shepherds."* No doubt the term Shepherd here has a literal signification, as Jacob and his sons possessed real sheep and lambs; but as in them lay the cradle of future Christendom, the words shepherd, sheep, lambs, flock, fold, were figures to receive their full elucidation in after-years. Moses, the Vicar of God, is called the Shepherd and Ruler of the Children of Israel. "Then He remembered the days of old, Moses, and his people, saying, Where is He that brought them up out of the sea with the Shepherd (ποιμένα) of His flock? where is He that put His Holy Spirit within him?"†

David, likewise, is described under this metaphor. "And I will set up one Shepherd (ποιμένα) over them, he shall feed (rule, ποιμανεῖ) them, even My servant David; he shall feed (rule, ποιμανεῖ) them, and shall be their Shepherd (ποιμὴν)."‡ "And David My servant shall be king over them; and they all shall have one Shepherd (ποιμὴν)."§ No doubt this is not the literal David, but Jesus Christ, who is the David of the Empire-Church; but the term Shepherd is drawn from him who once had the charge of sheep, and whom God elected to be the Shepherd-king of Israel.

years, when they were expelled by Aonosis, a prince of Upper Egypt. ("Universal History," by Lord Woodhouselee, vol. i. pp. 33, 34. Lond. 1839.)

* Gen. xlvii. 3.

† Isai. lxiii. 11.

‡ Ezek. xxxiv. 23.

§ Ezek. xxxvii. 24.

And this term was also applied to Sovereigns of universal authority, such as Nebuchadnezzar of Babylon and Cyrus of Medo-Persia. Of the former it is written, "Behold, I will send and take Nebuchadnezzar, the king of Babylon, My servant . . . and . . . he shall smite the land of Egypt, and deliver such as are for death to death . . . and he shall array himself with the land of Egypt, as a Shepherd (ποιμὴν) putteth on his garment; and he shall go forth from thence in peace."* And the latter is thus declared by God to be "My Shepherd," who "shall perform all My pleasure; even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy foundation shall be laid."†

It is clear, then, that "Shepherd" is a royal designation, applied to many kings of antiquity, from the greatest potentates down to the petty princes of tribes. And the term indicates, first, the Sovereign authority as the King and Ruler, and, secondly, the Feeder and Sustainer of all manner of persons subject to them. He who is the Lord and Ruler of heaven and earth is likewise so described, to express two great prerogatives of His Majesty as the Supreme Sovereign and Sustainer of all.

The following illustrates the office of the Shepherd-king as the Ruler. "Out of thee shall come a Governor that shall rule over (ποιμανεῖ) my

* Jer. xliii. 10–12.

† Isai. xliv. 28. The word ποιμὴν is not in this passage in the LXX.; but both the Anglican and Catholic translations have rendered the original as "Shepherd." See Lat. Vulgate and S. Ieron. Oper. T. ix. in Isai. c. xliv.

people Israel." * "Take heed, ... to all the flock over which the Holy Ghost has made you overseers [*i. e.* bishops] to feed (or rule, ποιμαίνειν) the Church of God." † "Feed (or rule, ποιμάνατε) the flock of God which is among you, taking the oversight thereof." ‡ In the first passage the Anglican translators render the verb ποιμαίνω to rule, which they could not avoid, because the office of a "governor" is to govern those under his authority. In the other two passages they render the same word by "feed." Now ποιμαίνω does not primarily mean to feed, but literally to take the charge or care of, metaphorically to rule, govern, direct, and guard: it may and does *include* feeding, but governing is its primary signification, and therefore this verb ποιμαίνω, in both these sentences should be rendered "to rule the Church of God," "to rule the flock of God." And the instruction given by the Apostle clearly indicates this, for what is meant by "taking the oversight"? Is it not by virtue of the authority committed to him—*i. e.* jurisdiction—to inspect the state of things in the flock under his care, to commend what is good, and to condemn and reform what is evil? This is the function, not of the Feeder primarily, but of the Sovereign authority.

In the Old Testament, the LXX. translators employ the same Greek word to express the office of Ruler. "Thou shalt ποιμανεῖς [*i. e.* rule] My people Israel, and thou shalt be a Captain over Israel." § "Whom [David] I commanded ποιμαίνειν

* S. Matt. ii. 6. † Acts xx. 28.
‡ 1 Pet. v. 2. § 2 Sam. v. 2.

[*i. e.* to rule] My people Israel."* "Thou [David] shalt ποιμανεῖς [*i. e.* rule] My people Israel, and thou shalt be Ruler over My people Israel."† David was not directed merely to "feed," but to rule over or govern his people, directing and commanding them as their captain and their king. Indeed, the Anglican translators, in this very passage, admit this when they insert "rule" in the marginal note as an alternative rendering with "feed."

The same verb is employed to express the judicial and executive authority. "Wheresoever I have walked with all Israel, spake I a word to any of the Judges of Israel, whom I commanded ποιμαίνειν [*i. e.* to judge] My people. . . ."‡ It is not the office of the Judge to "feed," but to administer justice: and to describe this function, the same verb, ποιμαίνω, is employed. Again, returning to the New Testament, "He shall rule (ποιμανεῖ) them with a rod of iron, as the vessels of a potter shall they be broken to shivers."§ "Who was to rule (ποιμαίνειν) all nations with a rod of iron."‖ Again, "Out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule (ποιμανεῖ) them with a rod of iron."¶

The metaphorical signification of "Shepherd" and that of his office (ποιμὴν and ποιμαίνω) is clear, viz., the King or Sovereign Chief of a kingdom, and his position as the Ruler, Judge, and Executive.

* 2 Sam. vii. 7.
† 1 Chron. xi. 2.
‡ 1 Chron. xvii. 6.
§ Rev. ii. 27.
‖ Rev. xii. 5.
¶ *Ib.* xix. 15.

And these three terms express the authority (1) to govern, guard, direct, teach, and protect; (2) to decree or determine what is the law, and to acquit or condemn the good or the bad; and (3) to execute, or cause to be executed, the sentence pronounced.

In Greek classical literature, the same word, when metaphorically applied, bears the same signification. Some illustrations I give below in a note.*

The verb βόσκω (to feed) is only used metaphorically twice in the New Testament in relation to the office of Pastor or Feeder, *viz.*, in the commission to S. Peter. In the LXX. it occurs several times as a metaphor, *e.g.* Isai. xiv. 30, Jerem. xxxi. 10, and notably in Ezek. xxxiv. In the last reference this word is employed largely to express the office of the Shepherd feeding his flock, that

* For authorities see Liddell and Scott, Donegan, Hederich, and Schleusner. The following references are given by these Lexicographers: ποιμὴν, a pastor, when employed as a metaphor in relation to people, signifies (1) the king, sovereign, or chief; (2) general of a division or brigade, and (3) captain of a ship. (1) . . . Ἀγαμέμνονα ποιμένα λαῶν. . . . Agamemnon, king of the people (Hom. Il. ά, v. 263); (2) ποιμέσιν λόχων (Euripid. in Phœniss. v. 1157), same as Τοῖς στρατηγοῖς τῶν ταγμάτων, to the generals or commanders of divisions in the army; (3) captains o ships, ναῶν ποιμένες (Æsch. Supp. 767). These are offices of absolute chiefs: ποιμαίνω is the same word as ποιμὴν, in the form of a verb. Hederich defines it as "pasco" or "rego," the former signifying to drive to pasture, the latter, to rule. Metaphorically, according to him and the other Lexicographers, to rule, govern, command as a king. In the classics it does not seem so common as its substantive ποιμὴν; but, as we have seen, it is so in the LXX. There is no doubt that when metaphorically used, it signifies the office of a king, chief, commander, &c.

is, the princes making provision for their people. They were accused of feeding themselves instead of their people, that is, as thus explained: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them."* From this passage we may understand what this term primarily meant in relation to S. Peter: it was (1) generally to provide for the people entrusted to his care; (2) to strengthen the spiritually-diseased, and to heal them; (3) to bind up the broken-hearted; (4) to bring back to the fold those who have strayed or have been driven away into false pastures; (5) to seek out the lost in sin and wickedness; and (6) to rule them with gentleness and with the tenderest love.

This then is the full meaning of the office of depasturing the sheep of the Lord; it includes ruling them, but not so emphatically as the other verb used in the same passage, ποιμαίνω (to shepherdize, or, metaphorically, to rule or govern as the king or chief). This part of the commission is full of the most exquisite fervent tenderness, and it recalls to our mind the prophecy of Isaiah which Christ read and applied to Himself, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor: He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight

* Ezek. xxxiv. 4.

to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."* This commission the Son of Man received from the Father, and as He was soon to depart hence to Him from whom He came, He handed it on to His Servant S. Peter, and after testing his love for Himself, said, "Be thou the Feeder of My lambs," "Be thou the Feeder of My sheep," that is, be a loving Pastor in My Stead, to My little ones, and to those of riper age. To feed and to govern the people composing the substance of the Empire-Church of Christ, was an office committed by Christ solely to S. Peter.

Before passing on to the application of these remarks, it is necessary to justify the translation that has been adopted, "Be thou the Feeder of My lambs," "Be thou the Shepherd of My sheep," rather than "Feed My lambs," "Feed My sheep." If the explanation of the true meaning of the metaphors ποιμὴν (Shepherd) and ποιμαίνω (to shepherdize or take the charge of), and βόσκω (to feed), be correct, then the Anglican rendering of the passage in S. John, in which these words occur, does not express the full meaning at least of one of the words used by our Lord, and conveys to the mind, I was going to say, an erroneous impression. To feed and to shepherdize are two distinct functions, as I have shown. The feeder is not necessarily a shepherd, but the shepherd's office necessarily includes the duty of feeding, or, seeing that the flock is fed, and also to ascertain that the pasture is wholesome. These offices

* S. Luke iv. 18, 19.

metaphorically signify to rule as the Sovereign Head, Chief, or King; to judge and determine what is good and what is bad, and to carry out the sentence or decree pronounced. Instead, therefore, of "Feed My sheep," it ought to be translated, "Shepherdize or take thou the charge of My sheep," or, as I have ventured to render it, "Be thou the Shepherd or the Ruler of My sheep."

It will, however, be questioned by what authority is the verb translated like a noun substantive? The answer is, that the Anglican translators invariably so render verbs when they indicate an office or position held by any person, either by original right, as in the case of God, or by appointment. The following passages illustrate this: "Who then is a faithful and wise servant, whom His Lord hath *made Ruler* over His Household?" "ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ." Again, "Verily I say unto you, That He shall *make him Ruler* over all His goods," "ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν."* The rendering of these two passages would be, word for word, "His Lord will set him over His Household," and "That He will set him over all His goods." In the Psalms there is an illustration in point: "The Lord is My Shepherd," "κύριος ποιμαίνει με";† that is, severely literal, "The Lord shall take charge of, or shall shepherdize me." These illustrations are sufficient to show that in the rendering into English Greek verbs expressing or pointing to an

* S. Matt. xxiv. 45, 47. † Ps. xxiii. 1.

office, the position indicated should be expressed in accordance with our ordinary English mode of speaking or writing.

Now to apply these illustrations, when our Lord said "ποίμαινε τὰ πρόβατά μου" (*i.e.* in the Anglican version, "Feed My sheep"), He expressed the equivalent in English, "Be thou the Shepherd or the Ruler of My sheep." If the translation of the passages I have quoted in illustration is correct—and it is correct—then the rendering of these words of Christ to S. Peter as above given is the only proper one according to our idiom, and the only true way of expressing in our language His intention, namely, to create an office, and to appoint to the same.

From all these considerations, it is clear to demonstration that the meaning of the metaphors ποιμὴν and ποιμαίνω as employed by our Lord, signifies, the former, a Sovereign Lord, Head, King, or Chief, and the latter, the Office or Position of one whose duty is to rule, govern, direct, teach, judge, and guard the people committed to his trust, and to protect them from their enemies.

II. To this high office S. Peter was appointed by Jesus Christ.

Jesus Christ had expressed some little time before, His divine intention of collecting the scattered sheep or people of the house of Israel, and, not only them, but others "not of this fold," and of forming them into One Fold, under the government of "One Shepherd." In plain English, dropping metaphor, Jesus intended establishing on earth a great universal Empire-Church, consisting

of all believers of the house of Israel, and also of innumerable Gentile nations, and placing them under the government and jurisdiction of a Supreme Sovereign-Head or Chief, for, said he, "THERE SHALL BE ONE FOLD AND ONE SHEPHERD." And that Shepherd—that is, the Supreme Sovereign-Head—was, after Christ, no other than S. Peter, the King-Priest whom Christ set over this Empire-Church. It is objected that Christ is the Good Shepherd, which of course He is, as He is also the "great Bishop of our souls"; but it does not follow, when He said, "There shall be One Fold and One Shepherd," that He was pointing exclusively to Himself. Indeed, it could not be, for Christ was forecasting the nature of the constitution and form of government of this One Fold, which could not be fulfilled until after His final departure. How could He Himself, after His ascension, continue to be on earth this One Shepherd, for after that event He would be no more visible? and, as I have already proved, a visible Church necessitates a visible Foundation and a visible ministry; hence it may be affirmed without further argument, that a visible Kingdom must of necessity possess a visible Head and government.

"There shall be One Fold and One Shepherd." Christ can only be regarded as the One Shepherd of the One Fold in the same sense as He is "the Apostle and Highpriest," and "the great Bishop of our Souls,"—offices which do not exclude those respectively appointed by Him to fill them on earth. Remember what He said, "I appoint unto you a Kingdom, as my Father hath appointed

unto Me": "As my Father hath sent Me, even so send I you." Again, "All power is given unto Me in heaven and in earth. Go ye *therefore* and teach all nations."* By these words He transferred all His authority, jurisdiction, and powers which He had from God, to the Apostolate, each member according to his degree, the Chief alone receiving in his single person in plenitude the office Jesus Christ filled as the Head of the Apostles. When then Jesus Christ said, "There shall be One Fold and One Shepherd," He did not point only to Himself, but to some one else, not then named, but to be named when the proper time should arrive. The moment He ordained for this revelation was not long before His ascension, when, after trying the fidelity and love of His Servant Peter—whom for three years He had been preparing for this office, whom He had selected for this end from among His disciples, whose name He had changed to indicate that he was to be the Foundation, the Source, the Original on earth of the Empire-Church—He pronounced the words given in the Commission, "BE THOU THE SHEPHERD OF MY SHEEP"; that is, Be thou the Supreme Sovereign Ruler, King, Prince, and Head of the Empire-Church I have erected; that is, again, to return to the metaphor, Be thou THE "ONE SHEPHERD" of THE "ONE FOLD." †

* S. Luke xxii. 29; S. John xx. 21; S. Matt. xxviii. 19.

† S. Cyprian certainly applies this passage, one Fold and One Shepherd, to the Supreme Pontiff. ". . . to which Unity reducing His Church, He says again, 'And there shall be one Flock and one Shepherd.' But if the Flock is one, how can he [Novatian

We have now seen what the term "Shepherd" metaphorically signifies, both in Scripture and in classical Greek literature: we have observed the distinct prophetic announcement of the Lord, when He said "There shall be One Fold and One Shepherd," and can there be a rational doubt of the meaning and intent of both the pre-announcement what was to be, and its complete fulfilment, when Jesus Christ installed S. Peter into the Chair

the Antipope] be numbered among the Flock who is not in the number of the Flock? or how can he [Novatian] be esteemed the Shepherd who—while the *true* Shepherd [Cornelius, the Supreme Pontiff] remains presiding over the Church of God by successive ordination,—succeeding to no one?" &c. (Ep. lxxvi. ad Magnum. p. 153, edit. Paris, 1726.) S. Cyprian, in this part of his epistle enforces the doctrine that the Flock is one, and the Shepherd one, and he asks, how can Novatian, who came to Rome to assume the Primacy (as he elsewhere says), be regarded as the Shepherd, "while the true Shepherd [Cornelius] remains presiding by successive ordination over the Church of God, he [Novatian] succeeding to no one"; *i. e.* beginning from himself. Arnobius Junior says that S. Peter "is the Bishop of Bishops," and he adds by way of proof, "that not one of the Apostles received the name of the Shepherd. For the Lord Jesus alone said, 'I am the good Shepherd'; and again, 'My sheep,' He says, 'follow Me.' This holy name, [The Shepherd] therefore, and the power of the same name, He, after His resurrection, conceded to the penitent Peter." (Com. in Ps. cxxxviii. Bibl. Max. T. viii. p. 320.) And St. Peter Chrysologus confirms this statement when he says, "'I [Christ] am the Good Shepherd, the Good Shepherd lays down His life for His sheep.' Hence it is that the Master seeks for helpers, yea associates, for the care of the whole world. . . . Hence it is that, when about to return to heaven, He commits His sheep to Peter to be fed in His Stead." (Oper. Serm. vi. in Ps. xcix.) The Good Shepherd then is primarily Christ, and after Him S. Peter, His Representative or Vicar, who in His Place is the Shepherd of the One Universal Fold.

of Supreme authority, and invested him with the fulness of His own power and jurisdiction as the Son of Man, making him the Sovereign Lord of every person and thing within the boundaries of His Universal Empire-Church.

A further point remains to be discussed, viz., whether this commission was granted to S. Peter alone. Some will answer in the negative, others in the affirmative, according to the aspect in which they are viewing the question.

S. Augustine tells us that in Peter are all Pastors, that is, regarding S. Peter as the Original and Radix of the Church, our Lord was, in the words of the commission, addressing all in him. In that sense, all are included. S. Cyprian perhaps is the boldest of all the Fathers in asserting the equal pastoral power of the Apostles with S. Peter; but even he is careful to reserve for the Head, "the Primacy," that is the supreme jurisdiction, and "the Chair," the Seat of authority. And the same with all other Fathers who have viewed the commission in that aspect. But if we examine the words 'of Jesus Christ to S. Peter, it is impossible to conceive how the terminology could be more stringent and exclusive. He begins by asking S. Peter three times whether he loved Him, and on receiving three affirmative replies, He hands over to him the commission, pointedly saying "Be *thou* the Feeder of My lambs," "Be *thou* the Shepherd of My sheep," "Be *thou* the Feeder of My sheep." The verb is in the imperative mood singular and in the second person, and it is absolute in its signification. On other occasions when He, granting

the commission of the priesthood, said, "Do *ye* this in remembrance of Me"; and when issuing His final commission, He said, "Go *ye* into all the world, and preach," &c., the verbs are in the imperative plural. It is against every rule of sound criticism to maintain, that when Christ said, "I will give unto *thee* the Keys," &c., "Be *thou* the Shepherd," and "Confirm *thou* thy brethren," He was then addressing all, that is, giving to all, independently of S. Peter, the same authority. "Confirm *thou* thy brethren," is conclusive on this point, because "thy brethren" includes as a matter of course, the Apostles themselves, who were in the strongest sense of the term, the brethren of S. Peter. They were not to confirm him, but he them.

It is certain that the great Fathers regarded the commission to Feed and Shepherdize the one flock as exclusively the office of S. Peter. Origen says, "the chief authority as regards the feeding of the sheep was delivered to Peter"; * S. Cyprian, "to [Peter] the Lord committed His sheep to be fed and guarded"; † S. Ambrose, Christ "chose him as the Pastor of the Lord's flock," ‡ and as "the Vicar of His own love"; § S. Augustine, "He thrice committed to him His sheep to be fed." ‖ And there are many passages of the same signification, which I reserve for the present, which show that our Lord, in delivering to S. Peter the position of the Shepherd of the one Fold, addressed

* T. iv. in Ep. ad Rom. l. v. n. 10.
† De Habit. Virg. p. 176.
‡ T. i. in Ps. xliii. n. 40.
§ *Ib.* in Luc. l. x. n. 175.
‖ T. iii. Tr. in Joan. xlvii. n. 2.

him alone and exclusively of all the others. For remember that S. Peter was to feed and shepherdize the Apostles themselves, as well as bishops, priests, and people.

Jesus Christ was Himself a Sheep, a Lamb, and a Shepherd, all three in one, and so was Peter likewise, for he was to be the Representative of Christ to the very letter. And the passage which demonstrates this fact, also proves the exclusiveness of the terms of this commission. "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death He should glorify God. And when He had spoken this, He saith unto him, Follow thou Me."* If

* ἀκολούθει μοι, Follow thou Me, or Be thou a follower of Me. This word simply means to follow a person, as soldiers and servants do one who is over them in authority. Metaphorically, "to follow some one in a thing," or to imitate some one, or to compose and conform oneself after the example or model of another. (See Liddell and Scott, and Schleusner). The context clearly shows in what way S. Peter was to follow Christ, (1) as the constituted Supreme Shepherd and Pastor of the whole Flock; (2) in laying down his life for the sheep as Christ had done, and (3) in suffering the same kind of passion his Master had undergone just before. In a word, S. Peter was to follow Christ in His office as the Sovereign Head of the Empire-Church He had constituted. On this point S. Chrysostom remarks, "If thou lovest Me, preside over the brethren, and that warm love which thou didst manifest on all occasions, and in which thou didst exult, show now: and the life which thou saidst thou wouldest lay down for Me, this give for My sheep." (Oper. T. viii. in Joan. Hom. lxxxviii. n. 1.)

anything could have shown the intensely personal and exclusive character of our Lord's language to S. Peter, this which I have just quoted is an overwhelming proof. As Christ, the One Shepherd of the Fold, had laid down His life for the sheep, so was Peter the One Shepherd, to lay down his life for the sheep: as Jesus was crucified with His Head upward pleading for us, so was Peter to be crucified with his head downward to water the earth with his blood; for, remember the incident that had occurred when S. Peter, at the urgent instigation of his disciples, was leaving Rome for a time, on account of the persecution which had then broken out. Meeting our Lord at the gate, S. Peter said, "Domine, quo vadis?" (Lord, whither goest Thou?), to which Christ answered, "Venio iterum crucifigi" (I come to be crucified again). "Peter understood," says S. Ambrose,* "that Christ was

S. Augustine connects the interrogation of S. Peter by our Lord, his threefold confession of his love, and the delivery of the threefold commission, with the pre-announcement of his death by crucifixion, and then adds, significantly, "To this, then, pertains 'Feed My sheep'; that thou lay down thy life for My sheep." (Oper. T. iii. Tr. xlvii. in Joan. n. 2.)

* (Oper. S. Ambros. T. ii. Sermo Contr. Auxent. inter Epist. Class. i. n. 13.) The low Church ecclesiastical historian mentions this tradition without venturing to question its truth, which he would certainly have done if it had been possible to raise an historical doubt of the fact. He thus writes: "St. Peter, in his second Epistle, observes that his Lord had shown him, that his death was soon to take place. And this gives a degree of credibility to a story of Ambrose related in one of his discourses, the purport of which is, that the pagans being inflamed against him, the brethren begged him to retreat during the violence of the persecution. Their entreaties, ardent as he was for martyrdom, moved

to be crucified again in His servant." The identification between the Master and the Servant, between the Lord and the Steward, between the King and his Vicegerent, is as complete as possible, even to the suffering the same kind of death. After Christ had fore-announced the fact how that he was to lay down his life for Him, He added, "Follow thou Me," that is, follow Me, as the whole context

him. He began to go out of the city by night. But coming to the gate, he saw Christ entering into the city. Whereupon he said, Lord, whither art thou going? Christ answered, I am coming hither to be crucified again. Peter hence understood that Christ was to be crucified again in His servant. This induced him voluntarily to return; and he satisfied the minds of the brethren with this account, and was soon after seized and crucified. Whoever considers the very solemn manner in which our Lord foretold the violent death of this Apostle, in the close of St. John's Gospel; and that in his second Epistle, he himself declares that his divine Master had shown him, that he should quickly put off his tabernacle, will find no difficulty in conceiving, that the vision now related from Ambrose might have taken place a little before the writing of this Epistle; and that the writing of the Epistle may have a little time preceded his seizure and violent death. I mention this as a probable conjecture only. The story itself is consonant to the miraculous powers then in the Church; and its evidence rests on the character of Ambrose himself, an Italian bishop, whose integrity and understanding are equally respectable." (Milner's Hist. of the Church of Christ, vol. i. pp. 99, 100, London, 1834.) We all know how incredulous the low Church divines are; as a rule, none of them will admit of anything miraculous or supernatural, if they can help it. The struggle in Milner's mind must have been considerable before he would admit the possible veracity of this famous incident in the history of S. Peter. Indeed this is apparent from a note he has appended to the word "vision" in this passage, in which he says, "There is no necessity to consider Christ's appearance as anything more than a vision."

shows, in My office as the "One Shepherd" of "the One Fold," and even in the same passion I underwent.

In Peter then the Monarchy of the Empire-Church was instituted, and in this we see how exactly Christ followed ancient precedents, supplying the substance of all types and shadows, adhering minutely to the principle of Monarchy instituted by God in Adam; and afterwards in Noah, Abraham, Isaac, Jacob, Joseph, Ephraim, Moses, the Highpriests, Joshua, the Judge-kings, David and his successors, and in Jesus Christ the Firstborn of the Holy Virgin; who delivered all His royalties as Supreme Sovereign Head over all, to the blessed Peter, constituting him to be in His Stead, the Sovereign Lord, Master, King and Potentate of His Universal Empire-Church. "Be thou the Feeder," "Be thou the SHEPHERD of My lambs and sheep," that is, Be thou the One Shepherd of My One Fold.

§ 3.

S. Peter the Teacher of the Faithful.

A second commission delivered to S. Peter alone was to confirm his brethren; that is, the Apostles and all the ministers of the Church, and also the great body of the faithful. The whole passage is as follows: "And I appoint unto you a Kingdom as my Father has appointed unto Me: that ye

may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy Brethren," or "BE THOU THE CONFIRMER OF THY BRETHREN."* In the above the following points are noteworthy: first, that Christ had received a Kingdom from God His Father; secondly, that He committed the same Kingdom to S. Peter and the twelve Apostles; thirdly, that He established it in a manner similar in form to the kingdom of old Israel, that is, in twelve great mystical provinces† (so to speak); fourthly, that each Apostle was to have a throne, or seat of royal dignity; fifthly, that they, sitting on thrones, should be the Judges of the whole spiritual Israel; sixthly, that they would all of them be sifted as wheat by Satan, but for one of them only would Christ pray that his faith should not fail; and seventhly, that the one for whom Christ alone prayed, that his faith should not fail, received a commission, distinct from and exclusive of the other Apostles; viz., to be THE CONFIRMER OF THE WHOLE BROTHERHOOD in the true faith.

As I shall have to consider the principle of the infallibility of S. Peter's teaching authority, I reserve this point till then, but at present I am showing, from the very words of the text, that S. Peter received this commission to confirm or

* S. Luke xxii. 29–32, " . . . *στήριξον τοὺς ἀδελφούς σου.*"

† See my observations on this point, pp. 344–347.

teach, which commission did not and could not (and this from its very nature) include the others.

Christ had received a Kingdom from God the Father, from whom He had power as the Son of Man to constitute on earth in any form He thought proper, that is, according to those rules and principles which He had Himself aforetime determined; and which, being in themselves so sound and true, He could not have acted otherwise than to follow them, for reasons I have more than once explained. The course He adopted was to continue the form of government in its main lines, that had been provided for in Israel of old. He established, as I have just observed, a twelve-fold spiritual Patriarchate, similar in form to the twelve-fold Patriarchate that existed under the two former dispensations. But, because He did so, it must not be supposed that each of the Twelve were equal in privileges and in dignity. Jacob had a favourite son whom he loved; Jesus Christ had also a disciple whom He specially loved, who lay upon His bosom, that is upon His Heart, to whom He committed the care of His own dear mother. There was another son for whom Jacob had a great regard; so, too, our Lord felt a special affection for S. James, to whom He gave the episcopal throne (so it is said) of Jerusalem. But there was another son of Jacob predestinated by God to be the Original of that monarchy which He had intended from the beginning to establish in His kingdom under the law, even Judah, the progenitor of David, who was the immediate ancestor of Jesus Christ according to the flesh; to whom

(David) was committed the temporal government of that kingdom, subject, however, to the High-priest in all matters concerning the interpretation of the law of Moses, both ecclesiastical and civil. A similar provision was made for the New Kingdom under the Gospel; and among the Twelve Princes and Judges of the Twelve Tribes of the spiritual Israel, one was selected by Christ to be their Sovereign Head. Immediately after constituting the New Kingdom of God, following all former precedents, He, turning to S. Peter, said, after the preliminary words quoted, "BE THOU THE CONFIRMER OF THY BRETHREN," that is, his co-Apostles, and every member of the sacred ministry—in the true faith. Christ had already made S. Peter the Rock of the Church: He was about to constitute him the Prince Shepherd of the whole Body,—lambs and sheep of all ages,—and now He said, "BE THOU THE CONFIRMER," or, to render the expression more intelligible, the Teacher* of all those thy Brethren whom I have committed to thy government.

It will be held, however, that the type and the antitype do not agree, because David was a *temporal* Ruler in a sacerdotal kingdom, whereas our Lord and S. Peter were not so, for Christ had said, "My Kingdom is not of this world." True, but

* S. Cyril of Alexandria so understands this expression, "And thou, being converted, confirm thy brethren"; that is, "become the Supporter and Teacher of all those who come to Me by faith." (Oper. T. v. in Luc. cap. xxii, n. 32.) Doubtless, to confirm any one in the faith, necessarily includes teaching in what that faith consists.

not so in the sense of opponents. Christ did not say, He had no authority over this world, that it was to Him as a foreign country, nor did He ever deny His own Supremacy over the kingdoms of this earth. In fact, He asserted it by His own conduct; for what did He do? He established an *imperium in imperio*, that is, an Empire within the Pagan Roman empire and independent of it, and with the intention of destroying that empire and of absorbing it into His own dominion. And indeed, the song of praise subsequent to His victory over the world proclaims this truth, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ [or, rather, His Anointed One]; and He shall reign for ever and ever" as "King of Kings, and Lord of Lords."*

The world, then, and every kingdom within it, is the property of Jesus Christ and of His Anointed One, and all that He meant when He said, "My Kingdom is not of this world" was, that His mission did not include reigning on earth as a terrestrial Sovereign in the ordinary acceptation of the term. David, no doubt, was a temporal ruler over the secular concerns of the kingdom; that is, as expressed in the Book of Chronicles, "over the king's matters"; but as the terrestrial kingdom of Old Israel was to become the spiritual Empire of New Israel, so the temporal Sovereignty became a Spiritual† one, having authority over all persons

* Rev. xi. 15, and xix. 16.

† I use the word "Spiritual," as opposed to a "Terrestrial," or mere secular king, who rules by the authority of the temporal sword, and makes civil laws, and levies taxes.

throughout the entire world, the secular office of Ruler, represented by the symbol of the sword, remaining as aforetime in the hands of the civil magistrate. S. Peter then, the Anointed One of the Lord Jesus, received the whole world as his own, that is, on behalf of his Master, which he was commissioned to support with the strength of the Rock, and to govern, and feed with spiritual pasture all the lambs and sheep, confirming or teaching his Brethren of the Apostolic ministry that true faith which was (at first at least) alone revealed to him, and which he alone confessed, and from whom it irradiated and will ever irradiate, till the whole world shall believe and practise it to its eternal good.

Let us now consider the full meaning of the word (στήριξον*), translated in the Catholic version

* This word is used in various senses, both in the LXX. and in the New Testament. I give some examples—(1) to express a fixed purpose to go somewhere: Christ "stedfastly set his face (ἐστήριξε) to go to Jerusalem" (S. Luke ix. 51), that is determination so to do; (2) to pronounce or threaten judgments: "I will set My face (στηριῶ) against that man" (Ezek. xiv. 8); (3) to empower or direct the prophets against the evil: "Son of man, set thy face (στήρισον) toward the mountains of Israel, and prophesy against them" (Ezek. vi. 2); (4) conveyance of grace to the soul: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (στηριχθῆναι—Rom. i. 11); "Now to him that is of power to establish (στηρίξαι) you"—*ib.* xvi. 25); "Stablish (στηρίξαι) you in every good word and work" (2 Thess. ii. 17); "The Lord is faithful, who shall stablish (στηρίξει) you, and keep you from evil" (*ib.* iii. 3); "Be ye also patient; stablish (στηρίξατε) your hearts; for the coming of the Lord draweth nigh" (S. James v. 8); "But the God of all

"confirm," and in the Anglican "strengthen." This word signifies the office of fixing or establishing one (or any thing) fast in his place, and of rendering him sure and constant in the exercise of those functions he is charged to perform. The expression, then, "Confirm thy Brethren" would mean (1) the office of appointing, directly or indirectly, all pastors in their respective cures; (2) of granting them mission and jurisdiction; (3) of imparting to them that support and solidity which it is the duty of the Rock to give; (4) of directing with magisterial authority what to teach; and (5) of determining, finally, all questions of faith and discipline which may be raised.

grace . . . make you perfect, stablish, strengthen, settle you" (1 Pet. v. 10). The original words are στηρίξαι, σθενώσαι, and θεμελιώσαι, and they have distinct meanings: the first to be fixed in the truth, the second to fight with power the good fight of faith, and the third to be well grounded in the truth; but the master word in the passage is στηρίξαι, that is, that the success of their good fight, and the sureness of their foundation, depends upon their being firmly fixed in the faith of Christ. "Strengthen (στήριξον) the things which remain" (Rev. iii. 2). In classical works this word is employed to express the office of fixing things or persons into places or positions. Liddell and Scott give the following illustrations: "Ἶριδας ἐν νέφεϊ στήριξε, he set rainbows in the clouds (Hom. Il. 11. 28). Οὐρανῷ ἐστήριξε κάρη, the head was 'stablished in heaven (Il. 4, 443). Στηρίξατο κῦμα νήνεμον, settled its wave into a calm (Anth. P. 9. 271)."

From these illustrations, taken from the LXX., the New Testament, and from Greek profane works, it is clear that this word, στηρίζω, is employed to express the purpose of fixing things or persons in their places or position; for imparting or conveying grace; for admonishing persons to be faithful; for pronouncing or threatening judgments against evil-doers.

The position of S. Peter as the Confirmer is clearly set forth in the Acts of the Apostles: first, immediately after the ascension, when S. Peter directed the election of a new Apostle in the room of Judas Iscariot. S. Chrysostom says, that he took upon himself this office, because, "He [Peter] first acts with authority in this matter as having all put into his hands, for to him Christ said, 'And thou being once converted, CONFIRM THY BRETHREN,'" :* and he adds, in another place, that S. Matthias was ordained by S. Peter.† S. Augustine too affirms that S. Peter received from Christ the whole world;‡ and he also says that "Peter was the ordainer of holy Stephen."§ S. Paul himself went up to Jerusalem to "see Peter," which he did immediately after his three years' retreat subsequent to his conversion, and previous to his assuming the Apostleship. True, he received the faith by direct revelation from Christ; true, he was commissioned by God to preach to the Gentiles; but there is not a vestige of proof to show that S. Peter's office was ignored as the Confirmer of the Brethren. God never breaks His own law, and He invariably respects the authority He has set up. Though called by Christ in Person, S. Paul had to be made a Christian by baptism in the ordinary form, and before he could execute the commission he had received

* Oper. T. ix. Hom. iii. in Act. n. 3.

† *Ib.* Hom. xviii. in 2 Cor. n. 3.

‡ Oper. T. iv. in Ps. ciii. Serm. iii. n. 16.

§ *Ib.* T. v. Serm. ccxcviii. in Nat. App. Pet. et Paul. n. 1.

from Christ to preach to the Gentiles, he had evidently, as the narrative indicates, to go up to Jerusalem to be confirmed by S. Peter; and it was not until after he had been confirmed that he began to exercise the functions of the Apostleship. Judging from the facts asserted by S. Chrysostom and S. Augustine that both S. Matthias the Apostle and S. Stephen the deacon had been ordained by S. Peter, it is more than probable that S. Paul received holy orders from the Prince of the Apostolate; be this as it may, his mission and jurisdiction were derived from him. Tertullian declares that it was "because of his office" * that S. Paul went up to Jerusalem to see Peter, and S. Chrysostom asserts as much,† and so also S. Jerome, who says that S. Paul would have had "no security in preaching the Gospel unless strengthened by the sentence of Peter and of the other Apostles who were with him."‡

Before concluding this section, it is necessary that the following passage, immediately preceding that concerning the institution of the Kingdom of Christ, and of S. Peter's office as Supreme Teacher, should be examined, as it is held to be inconsistent with the Catholic interpretation of the words, "Confirm thy Brethren." This is the passage according to the Anglican version: "And there was also a strife among them, which of them should be

* Oper. De Præscript. Hæret. n. 23.

† Oper. T. viii. Hom. lxxxviii. in Joan. n. 1, and T. x. in Gal. c. i. n. 11.

‡ Oper. T. i. Ep. cxii. ad Augustin. n. 8.

accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as He that serveth."*

The first thing to ascertain is this, is the above a literal translation of the original? I do not think it is. The following seems to me more exact: "There was also a strife among them, which of them should be accounted greater (μείζων), and He said unto them: The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But not so with you; but THE GREATER (ὁ μείζων) among you † [*i.e.* in position] let him be as the younger, and THE CHIEF (ὁ ἡγούμενος) as the Minister. For

* S. Luke xxii. 24–27.

† This is the original text, "ἀλλ' ὁ μείζων ἐν ὑμῖν." The Anglican translation cannot be regarded as accurate,—"One that is greatest among you"; it should be simply, "the Greater [in position] among you." The article (always definite in Greek) renders the word "greater" emphatic, meaning some one holding an office of superiority. "Greatest among you" is not the same thing as "the Greater among you." Without the article, the clause might mean no more than the "greatest" in excellence or in faith; whereas, with the article, superiority of place or dignity. And this is confirmed by the preposition ἐν, which, when it refers to the outward circumstances of *persons*, signifies their state, condition, or position.

whether is greater, the one sitting at table or the Minister? Is it not the one sitting at table? but I am in your midst as the Minister." The above is severely literal, and in order to get at the true meaning of our Lord's words, it is necessary that the translation should be exact word for word. The Anglican version confuses the whole text; it ignores the Greek article, which invariably possesses a definite character, and, in fact, it makes our Lord not only to censure the ambition and pride of which the Apostles were unquestionably guilty, but even to protest against the very notion of the office of the Supreme Head over the Apostolic College.

It is impossible to explain the passage as condemnatory of the position asserted for S. Peter; and for the following reasons:—First, if the Anglican interpretation is true, then there is a manifest contradiction between these words of our Lord and the several commissions He delivered to S. Peter: and our opponents should not forget that sound admonition contained in their XXth "Article of Religion," not to "so expound one place in Scripture, that it be repugnant to another," which certainly would be the case if they were right in their interpretation. Secondly, it should be borne in mind that Christ asserted the fact in the very passage in question, that there was such an office as that of "the Greater" in position among the Apostles, and that of "the Chief," terms which signify not a Primacy among equals, but a Superior having authority over inferiors; for the word ὁ ἡγούμενος (translated "the Chief"), when employed

in relation to position, invariably signifies one having supreme authority.

These two points then—first the necessity of so harmonizing the passage in question as it should not contradict any other; and secondly, the direct assertion, on the part of Christ, as to the existence of such an office as "the Chief," shows that the Anglican translators have entirely misconceived the meaning of our Lord.

But what did Christ mean when He said, that the Apostles should not be like the Gentile kings, exercising "lordship" and "authority"? The answer seems obvious: He did not intend the Kingdom He was about to establish to be a *terrestrial* empire in the ordinary acceptation of this term; that is, that the Supreme Head of the Empire of Christ should rule over all the earth in the same manner as secular kings and emperors do, lording it over their subjects, exercising authority in the usual forms of civil or secular government: for the object of Christ was not to institute an earthly empire, but a spiritual one, having dominion over all persons in the domain of faith and morality.

The Apostles, as is well known, did aspire to temporal dominion, and all of them, apparently, strove among themselves, "which of them should be accounted greater"; that is, who of them should be the Imperial Head of a universal temporal empire.* It was this sort of supremacy that Christ

* That the idea of a temporal dominion was uppermost in the minds of the Apostles, at this time, is evident from the following: "Lord, wilt thou at this time restore the kingdom to Israel?"

condemned; but there is not a vestige of evidence to show that He protested against the notion of a Spiritual Head, or Chief, or Sovereign over the whole of that Spiritual Empire He was on the point of establishing. On the contrary, as I have said, He asserted it in words as emphatic as possible.

It may be asked, what did Christ mean when He said, "Let him be as the younger," or "as the Minister," "for whether is greater, the one sitting at table, or the Minister?" "Is it not the one sitting at table?" The meaning seems plain; viz., that the Chief was to behave himself, not like a Gentile king, but as one ministering—ministering to the spiritual wants of those who sat at the table of the Lord, providing for them "meat in due season." And hence the superiority of the spiritual Sovereign to a mere temporal one—a Cæsar or a king: for the former was not to be called like the latter, "Benefactor," but a "Minister," exercising his office, not for himself or for his own pride and aggrandisement, but for others. In fact, he was to

(Acts i. 6). They, doubtless, recalled the prophecies contained in Isai. i. 26; Dan. vii. 27; Amos ix. 11, &c., giving them a literal interpretation (which prophetic scriptures are not always intended to bear), to the effect that Christ intended to re-establish the old kingdom of Israel, and to subject all the nations of the world to its dominion. They, like the Scribes and Pharisees, looked for a great temporal and powerful king as their Messiah, who was to become the Cæsar of the world; and it was not till after the forty days subsequent to the resurrection, that they understood that the reign of Christ, and that of His Vicar, was to be a spiritual one, as opposed to that which is terrestrial.

be the Servant of the servants of the Lord. And the truth of this explication is evident from the concluding words, "But I [Christ] am in your midst as the Minister." It will not be denied that Jesus Christ is the Supreme Head of the Universal Church, King of Kings and Lord of Lords, and yet He describes Himself here as one inferior to him that sits at table, because He, as a Servant, ministers to him. What instruction, then, did He intend to give His Apostles by these words? Evidently this: I am here not to assume Imperial power like the Gentile kings, but as the Head over all to become the Servant or Minister to all those who shall sit at My Table, and I desire that he whom I have appointed as "the Greater" and "the Chief," to do as I do, that is, to be the Servant of the servants of all those who shall be called to be subjects in My Kingdom.* So far, then, from the passage in

* It should be considered that, if the language of our Lord in this passage amounts to a condemnation of the notion of S. Peter's Supremacy, it is equally fatal to that of Christ Himself. "Is it not he sitting at table" who is superior to him who ministers to his wants? This is the pith of Christ's pointed question; and then He adds, "But I am in your midst as the Minister." Was Christ really inferior to those He served? Yes, certainly, if these words were meant as a protest against the office of the Supreme Authority in the Church; for if the Minister was truly the inferior, then Christ was inferior to His own Apostles. But, as I have shown in the text, this was not what He meant. The Minister, that is here "the Greater" and "the Chief," was not, truly speaking, an inferior, but a Superior making provision for those committed to his care—a servant of all. As Christ, then, the King of all the universe, is the Minister of all, so also was S. Peter, the one actually appointed by Him, to be "the Greater" and "the Chief."

question militating against the position of S. Peter, as the Rock of the Church, the Supreme Shepherd of the Fold, and the Confirmer and Teacher of the Brethren, it establishes it so firmly that it cannot be shaken.

There are other kindred passages,* which do not call for any special notice, except that they serve to support what has been said, and especially concerning the clause, "But I am in the midst of you as the Minister"; showing that Christ came "not to be ministered unto," as the Gentile kings, "but to minister, and to give His life a ransom for many": and showing further, that the one who ministers was, in point of fact, "the Greater," for, in contrast to the proud scribes and Pharisees, Jesus thus admonished His Apostles: "But be ye not called Rabbi; for One is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for One is your Father, which is in heaven. Neither be ye called masters; for One is your Master, even Christ." These words so far seem to indicate equality of position and rank, but our Lord adds a saving clause, "But THE GREATER of you shall be your Minister."† Again, Christ, when counselling humility, affirms the fact that One of the Apostles is "the Greater," but, like Himself, he is not to be ministered to, but to minister, and to lay down his life for the sheep,

* S. Matt. xx. 20–28.

† *Ib.* xxiii. 8–11. The Anglican version—"But he that is greatest among you shall be your servant"—is not accurate (*ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος*).

as Christ showed he would have to do when "He signified by what death he should glorify God."

The arguments, then, of Anglican theologians, founded on the passage I have quoted immediately preceding the institution of the Kingdom of Christ, and others kindred to it, are *nihil ad rem*, without any force whatever, and in point of fact defeat their purpose; for, as I have shown, it affects the position of Christ no less than His Servant, S. Peter. It remains, then, to re-affirm the position that Christ, in His censures and admonitions, never lost sight of the fact that one of the Apostles had been appointed as "THE GREATER" and "THE CHIEF" of the Apostles. And further, so far from qualifying the terms of the commission under consideration, they add strength to them, as indicating that "THE GREATER" and "THE CHIEF" of the Apostles was charged by our Lord with a most important office, namely, to "Confirm the Brethren," *i.e.* to exercise a Supreme supervision over the faith which Apostles, bishops, and others were to teach, inclusive of the prerogatives inherently involved in such an office; viz., to provide for the appointment of efficient pastors, to instruct them what to teach, to admonish all who teach falsely, and, if they should persist in such conduct, to expel them from the communion of the Catholic Church. And this position S. Peter held as the One Prince Shepherd of the One Fold, the Shepherd of the shepherds, the Bishop of the bishops, and the Pastor of all pastors; and this no less than over the entire body of the lambs and sheep of the

universal Fold. And when we compare this commission with that other one which we have already discussed, it is clear that he who received authority to be the Prince Shepherd must also possess the responsibility of deciding upon the nature of the pasture upon which the sheep are to be fed. As then S. Peter was the appointed Shepherd, so is he likewise the constituted Teacher of all, both rulers and ruled.

§ 4.

The Supreme Jurisdiction.

A further commission was granted to S. Peter, which is contained in the following passage: "Thou art Rock [*i.e.* Peter] . . . and I will give unto thee the Keys of the Kingdom of the heavens; and whatsoever thou shalt bind upon the earth shall be bound in the heavens; and whatsoever thou shalt loose upon the earth shall be loosed in the heavens."*

* S. Matt. xvi. 18, 19. Hitherto this passage has been quoted as it is given in the Anglican version; but as we are now about to discuss the terms of this commission, it is necessary that we should have an exact translation of the original Greek. The commissions granted to S. Peter and to the Apostles generally are of the nature of charters, conveying to them certain powers, which they were empowered to exercise on behalf of Christ and His Church. "The Keys of the Kingdom of heaven," and the clauses, "shall be bound in heaven," and "shall be loosed in heaven," do not exactly represent the original; for the word "heaven," is not in the singular number but in the plural. And

Keys of course imply gates or doors, or some sort of obstruction which prevents access to any person, place, or thing. Cities and towns of importance were generally surrounded by walls, in which there were gates at convenient intervals, one of which was regarded as the chief gate, and was sometimes called "the High Gate."* Within this gate there was a place where assemblies were held, and commercial and other business affairs transacted;† and it was also the place wherein justice was administered,‡ and convicted persons executed.§ The gate then came to be regarded as the representative of the whole city, much in the same way as, in modern times, the Guildhall or Townhall in any town wherein it is situated. The term gate has a further signification, expressive of possession of land and of inheritance: witness the purchase of the field of Ephron by Abraham;‖ and the succession of the heir to the property of his family.¶ It represented the acquisition of dominion and power, chiefly by conquest. To Abraham God said that his seed should "possess the gates of his enemies,"** a prophecy having a double meaning,—(1) the conquest

besides, the article is here very important as giving definite expression to the meaning of Christ. And I need not say that this commission, being in the legal sense of the term a charter, every word ought to be most strictly interpreted. I give the original Greek for this, and the corresponding passage, with comments in a note. See *infra*, p. 749.

* 2 Chron. xxiii. 20; Jer. xx. 2.

† Gen. xxiii. 10–18.

‡ Deut. xxi. 19, xxv. 7; Ruth iv. 1.

§ Deut. xxii. 24.

‖ Gen. xxiii. 10–18.

¶ Ruth iv. 10.

** Gen. xxii. 17.

of Canaan, and (2) of the world to the sceptre of Jesus Christ. And this is forcibly described by David: "He hath broken the gates of brass, and cut the bars of iron in sunder," * which may have either a material or spiritual application; in the latter sense, the subjection of the world-power to the Empire-Church of Christ. The dominion and power of this Empire-Church is foretold in another Psalm of David: "For He hath strengthened the bars of thy gates; He hath blessed thy children within thee."†

It is easy to perceive that "gates" came to have a variety of metaphorical meanings. First, they represent national existence, as for instance, "gates of the people,"‡ "gates of the land."§ Secondly, the Kingdom of heaven: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." ‖ "We have a strong city: salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in.¶" Thirdly, the Church: "The gate of the Lord, into which the righteous shall enter."** "The Lord loveth the gates of Zion more than all the dwellings of Jacob:" †† "Enter into His gates with thanksgiving."‡‡ And the power of the Church is shown under Cyrus, who is the type or figure of Christ triumphing over His enemies:

* Ps. cvii. 16.
† *Ib.* cxlvii. 13.
‡ Ezek. xxvi. 2; Ob. 13.
§ Jer. xv. 7.
‖ Ps. xxiv. 7.
¶ Isai. xxvi. 1, 2.
** Ps. cxviii. 20.
†† Ps. lxxxvii. 2.
‡‡ *Ib.* c. 4.

"Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; and I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron."* Fourthly, the grave is symbolized by "gates":† "They shall go down to the bars of the pit, when our rest together is in the dust."‡ "I shall go to the gates of the grave."§ And with the grave we may associate national mourning and desolation: "Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up."‖ "The ways of Zion do mourn . . . all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness."¶ Fifthly, hell is also described under the metaphor of gates: "The gates of hell shall not prevail against" the Church.** Sixthly, gates sometimes represent grace and justice: "If I have lifted up my hand against the fatherless, when I saw my help in the gate."†† Gate here means that strength by which Job was supported in his affliction. "Open me the gates of righteousness: I will go unto them, and I will praise the Lord:" ‡‡ "The evil bow before the

* Isai. xlv. 1, 2.

† Brass and iron represent the Grecian and Roman powers which the Church will break (or rather has broken) in pieces.

‡ Job xvii. 16.

§ Isai. xxxviii. 10.

‖ Jer. xiv. 2; Isai. iii. 26.

¶ Lam. i. 4.

** S. Matt. xvi. 18.

†† Job xxxi. 21.

‡‡ Ps. cxviii. 19.

good; and the wicked at the gates of the righteous." * And also they represent the wicked: "He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction."†

"Gates," then, regarded as metaphors, may be taken, so far as our subject is concerned, as representing a kingdom, its dominion and power, and in respect to the Empire-Church, its invincibility against all the forces of the enemy, human or infernal; and its invulnerability, in spite of all the attacks of heretics and schismatics, who are powerless to injure its life and unity.

The Keys naturally became the instrument by which possession of anything is granted to, or obtained by, a person, be it landed property, or an empire or kingdom, large or small.

Let us now examine the terms of the commission, by which the Keys of the Kingdom were delivered, or were about to be delivered, to S. Peter, the Prince of the Apostles. In granting the commission, Christ did three things: (1) He named Simon and constituted him (metaphorically speaking) Rock: (2) He said that He would build His Church upon this Rock; and (3) that He would give to Peter the Keys of the Kingdom of the heavens. By this donation Christ put into S. Peter's absolute possession the Kingdom of all the heavens, that is, His Kingdom in every part of the universe —the heavens above, the earth below, and the regions under the earth.‡ But the Keys are not only

* Prov. xiv. 19. † *Ib.* xvii. 19.

‡ It is true that the commission to S. Peter was prospective

symbols of possession, but also of jurisdiction over the whole extent of this Kingdom; for he who holds the Keys is Lord and Master of all, having power (within the sphere Christ has ordained) to rule, regulate, decree laws and ceremonies, determine causes, and execute justice, and this without being subject to any spiritual or earthly authority. And this is shown to be so in the words added by Christ: "Whatsoever thou [Peter] shalt bind upon the earth, shall be bound in the heavens; and whatsoever thou shalt loose upon the earth shall be loosed in the heavens"; that is, in all the heavens. It is clear, that the Jurisdiction is universal, supreme over everything whatsoever; *i.e.* the doctrine of faith and morals, and the promulgation of canons of discipline; and also over every baptized person whomsoever, high and low, rich and poor, without any distinction or exception whatever.

This is no exaggerated interpretation of this commission, for the language adopted by Christ is extremely explicit, the construction remarkably simple in form, the terminology rigidly exact and precise, and the intention of Christ in issuing this commission so obvious, that it is impossible to explain it away.

Every attempt, however, has been made to destroy the effect of the words, our Lord employed in this remarkable Charter; but in vain. All that non-

(for it could not take effect till after the Ascension), but it is more convenient to treat it as a grant now actually made, and therefore I shall henceforth use either the present or the perfect tense, when alluding to the subject.

Catholics could do was to attempt to prove that the commission granted to S. Peter was shortly afterwards so enlarged in its terms as to include within it the other eleven Apostles; and in order to make their position good, they have quoted the Fathers in such a manner as to make the unlearned believe that they held this opinion. But this is impossible, because, if they had held such an opinion, they would have directly contradicted the plain language of the Gospel. No doubt it is true that in some of their writings the Fathers do, on questions in which there is no controversy, express themselves unguardedly, but they never taught that the terms of the commission to S. Peter were afterwards so enlarged and amplified as to include *in the same* commission the other Apostles. And indeed any one who has studied with care the original language of the Scripture, could never have claimed the Fathers in support of this opinion. The commission referred to as enlarging the terms of that granted to S. Peter, so as to place the Apostles generally on an equality with S. Peter in the matter of jurisdiction, is as follows: "Whatsoever ye shall bind upon the earth shall be bound in the heaven [that is in one heaven]; and whatsoever ye shall loose upon the earth shall be loosed in the heaven," *i.e.* again in one heaven. If a comparison is made between the commission granted to S. Peter and that to the Apostles generally, much difference will be at once discerned.* First, in the commission to the Apo-

* The following is the original for the two commissions granted (1) to S. Peter, and (2) to the other Apostles subject to S. Peter.

stles no mention is made of the Keys, which, to say the least, is very significant. If Christ had intended

(1) To S. Peter.

Μακάριος εἶ Σίμων Βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Κἀγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος . . . καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

(2) To the Apostles.

Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.

1. God, we know, has no particular place wherein He dwells, for He is everywhere, at once filling all space; hence it is written that "He that sitteth in the Heavens shall," &c. (Ps. ii. 4): and hence too in the Lord's Prayer we thus address Him (literally) "Our Father who art in the Heavens (*ἐν τοῖς οὐρανοῖς*) (S. Matt. vi. 9; S. Luke xi. 2); *i.e.* we address Him as being present everywhere.

2. The term Heavens signifies habitations; and certain of these are distinguished in Holy Writ: (1) "The Heaven and the Heaven of the Heaven" (*ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ*) (1 Kings viii. 27; 2 Chron. ii. 6; vi. 18; Neh. ix. 6). This Heaven may be regarded as the Highest Heaven, the place "above the Heavens" (*τῶν οὐρανῶν*, Ps. viii. 1). This is where Christ entered after His ascension, and where He is still located as the Son of Man, and where He will remain till the consummation of all things. (See Ephes. iv. 8, 10; Acts iii. 21.) (2) There are certainly places where the Angels live ever performing their ceaseless round of praise and adoration. Whether they are all located in one Heaven, or are in several, as many as there are orders in the Angelic Hosts, we know not. (See Ephes. i. 20, 21; Rom. viii. 38; Col. i. 16.) This perhaps may be inferred, as Heaven, in association with the Angels, is often in the plural. (See Ps. cxlviii. 1, 4.) (3) S. Paul informs us of a place called Paradise, into which he was caught up "and heard unspeak-

to give them the Keys, as He previously had done to S. Peter, He would have said so. He would have

able words, which it is not lawful for a man to utter" (2 Cor. xii. 2–4). We are told that man is made a little lower than the Angels, and so we may infer that Paradise is next below the Angelic Heavens. This place he describes as the "Third Heaven" (*ib.*). It is evidently the habitation where the perfect reside after death. "To-day," said Christ to the good thief, "thou shalt be with Me in Paradise" (S. Luke xxiii. 43). There he went; and it was there the Soul of Christ remained till the resurrection. (4) If there is a Third Heaven, there must be Second and a First. There is no doubt that this earth and the solar system to which it belongs is a Heaven, and it is called so in Holy Writ. The terms "Heaven (οὐρανὸς) and earth" are often used together as meaning one system; *i. e.* the earth with its own atmosphere, commonly called the firmament. (See S. Matt. v. 18, &c.; S. Luke x. 21, &c.) And other expressions show this: *e. g.*, Fowls or birds of the air or the Heaven (τοῦ οὐρανοῦ) (S. Matt. vi. 26; viii. 20; S. Mark iv. 4, 32; S. Luke viii. 5, xiii. 19). Our connection with the Heaven and the earth is shown by the following: "And then shall He send His Angels and shall gather together His elect from the four winds, from the uttermost part of the earth, to the uttermost part of Heaven"; *i.e.* all on the earth at the time of the second Advent, and probably the departed (S. Mark xiii. 27). The earth then is a Heaven, and is below that of Paradise.—No doubt this Heaven is a place of sin, and affliction, and sorrow; yet, nevertheless, it is a Heaven, for this is our place of probation, from whence we hope to depart to a better place when we die. The Church, which is our home here, is often described in the Apocalypse as Heaven: this will be considered presently.—There are two other places alluded to in Scripture which are Habitations of the good; viz. the region "under the earth, and, . . . in the sea" (Rev. v. 3, 13): these are the several Heavens which are mentioned in Scripture; there may be others, but we know nothing more about this subject.

3. Let us now consider the extent of the dominion of the Church, which Christ established upon the earth. In every pas-

commenced in a similar manner, saying, I will give unto you all the Keys of the Kingdom of the heavens;

sage wherein the Kingdom of Heaven is mentioned, the original for "Heaven" is in the plural number. "The Kingdom of the Heavens is at hand" (τῶν οὐρανῶν) (S. Matt. iii. 2, iv. 17, x. 7). "Blessed are the poor in spirit," and "the persecuted," "for theirs is the Kingdom of the Heavens" (τῶν οὐρανῶν) (S. Matt. v. 3, 10). "Least in the Kingdom of the Heavens" (S. Matt. v. 19, xi. 11). And see the following: S. Matt. vii. 21; viii. 11; xi. 12; xiii. 11, 24, 31, 33, 44, 45, 47, 52; xviii. 1, 4, 23; xix. 12, 14, 23; xx. 1; xxii. 2; xxiii. 14; xxv. 1. These are all the references on this point in the New Testament, and the term "Heaven" is always in the plural. The Kingdom of Heaven, then, has dominion everywhere throughout all the Heavens, inclusive of that Habitation called "the Heaven the Heaven of the Heaven." But what is meant by "the Kingdom of the Heavens"? It is that Kingdom which Christ received from the Father, and which He gave to S. Peter and the Apostles (S. Luke xxii. 29–32); the Supreme Government of which He placed in the hands of S. Peter, His Vicar. It is the same, because there cannot be two kingdoms of the Heavens, nor two "kingdoms of God." The word Kingdom in relation to the Heavens and to God, is always singular, never plural. No doubt Christ did not use the words "Kingdom of the Heavens," He simply said, "I appoint unto you a Kingdom"); but He meant it, for S. Paul describes this Kingdom as the whole Family in the Heavens (ἐν οὐρανοῖς) and on earth. (Ephes. iii. 15). Now, as I have shown in the text, the Keys of all these "Heavens" were given to S. Peter alone, as being (1) the Vicar of Christ, and (2) the Representative, or as he is described, "the Person of the Church," and they were given to him alone to be used on the earth on behalf of Christ. That this was the position S. Peter held in the economy of the Kingdom of the Heavens, is so clearly established by Scripture, that it is impossible for any one to dispute it. Therefore he, exclusively of the others, received these Keys, and if it be asked how can a mortal man be the Master of the Universe, the only answer is that such is God's will, and all we can do is to marvel, and adore. But such is the fact, as recorded in Scripture. With regard to the other

but He did not say so, because He did not intend them to possess them in the same manner and in the

Apostles, they only received the Key of one Heaven. That there was no change in the style of the Evangelist, is evident from the fact that in this very chapter the word Heavens (*i. e.* in the plural) is used; "Who is the greatest in the Kingdom of the Heavens?" (τῶν οὐρανῶν). "Ye shall not enter into the Kingdom of the Heavens" (τῶν οὐρανῶν). "The same is greatest in the Kingdom of the Heavens" (τῶν οὐρανῶν). "Always behold the face of My Father in the Heavens" (ἐν οὐρανοῖς). "Will of your Father which is in the Heavens" (ἐν οὐρανοῖς). "The Kingdom of the Heavens" (τῶν οὐρανῶν); (see S. Matt. xviii. 1, 3, 4, 10, 14, 19, 23). Seven times the word "Heavens" is employed in this same chapter; therefore it cannot be doubted that there was a reason for using the singular number when it concerned the Jurisdiction of the Apostles generally. S. Peter's Jurisdiction extended to all the Heavens (for it is unlimited), and that of the Apostles generally to one Heaven; that is, they had a limited jurisdiction. But what was the nature or extent of this jurisdiction we are not told, nor is it material to this argument; but one thing is certain, that it concerned the ordinary discipline of the Church, and the absolution, and retaining sins, as the context clearly shows, and even this, subject to the Supreme authority of S. Peter, as is shown when he asked Christ for instructions, whether "he should forgive his brother" "till seven times" (S. Matt. xviii. 15–18, 21, 22).

And this may be shown from the fact that the term "Heaven," in the singular number, is a metaphor, not only of God and the Angels, but of the Church,—and of the hierarchy of the Church. This is evident from the Apocalypse. The Kingdom of the Church is there represented by our solar system; the firmament being the symbol of the Church, or Kingdom; the sun, Christ; the moon, the earth; the stars, the bishops,—collectively the Hierarchy. The Church then is a "Heaven," the earth is a Heaven, and each bishop is a "Heaven." This is shown by the following: "And there appeared a great sign in the Heaven, a Woman," &c. "And there appeared another sign in the Heaven," "a dragon," &c.: the tail of the dragon "drew a third part of the stars of the

same degree as S. Peter had them. Indeed, if such had been His intention, He would have nullified the whole position of S. Peter as the absolute Sovereign Shepherd He had created him; and we cannot suppose that our Lord could be open to the charge of vacillation in His conduct; which He would certainly have been, if the argument of our opponents is tenable. And if we give a moment's candid consideration to the matter, we cannot but perceive that, properly speaking, none can hold the Keys except he who is the Head, and to whom has been entrusted the care of the universal Fold.

And this will appear more evident, in the second place, upon a comparison of the two sorts or grades of jurisdiction granted respectively to S. Peter and to the Apostles generally. To S. Peter was delivered the Jurisdiction over *all* the heavens, but to the Apostles generally only over *one* heaven. This

Heaven, and did cast them to the earth." "And there was war in the Heaven," &c. (Rev. xii. 1, 3, 4, 7). Here "the Heaven" is the Kingdom of God, in which there was war. The one Heaven then, over which all the Apostles had jurisdiction, subject to S. Peter, referred to matters concerning the visible Church; but the Keys which S. Peter received, which opened or shut the gates of all the Heavens, extended beyond the boundaries of the one Heaven, including the regions far beyond this earth. What has never been defined concerning the universal Jurisdiction of the Keys, may not be defined by any private person. No doubt the Keys are for the benefit of the faithful; for all the Heavens, even to the highest, are thrown open to them, according to their respective merits. "In My Father's House are many Mansions, . . . I go to prepare a Place for you, . . . that where I am there ye may be also" (S. John xiv. 2, 3): these words were said by Jesus to His Apostles. All are ours, if we can win them: for we are told we "shall be as the Angels."

alone annihilates the position that the commission to the Apostles generally was an enlargement of the first commission to bind and loose, delivered to S. Peter; and for this manifest reason, that the Jurisdiction of the former is less in degree and authority than that granted to the latter. It is an axiom in geometry that a part cannot contain the whole; and it may be safely averred that in political economy a county or province cannot enclose the whole kingdom; and in jurisprudence that a court of first or second instance cannot equal in authority the superior and supreme court. The commission then that granted Jurisdiction over *one* heaven is lesser than that which includes *all* the heavens; therefore it must be concluded that the second commission delivered to the Apostles does not in the slightest degree modify the terms of the first, nor does it extend the power given to S. Peter to his brethren, so as to put them upon an equality with himself in the Supreme Jurisdiction over the whole Empire and Church of Christ.

And this argument is not in any sense novel, nor may it be regarded as fanciful or absurd: it is as old at least as the third century of our era, for Origen, who was one of the best critical biblical scholars in the Primitive Church, commenting upon these two commissions—the one to S. Peter, and the other to the Apostles generally—says, "What in a previous passage was granted to Peter alone, seems here* showed to be granted to

* This is the whole passage: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

all who have addressed three admonitions to all sinners, in order that, if they be not listened to, they may 'bind on earth' the person condemned to be 'as an heathen and a publican,' since such a man is 'bound in heaven.' But as it was needful, even though something in common was spoken of Peter and of those who should thrice admonish the brethren, that Peter should have something peculiar over and above those who should thrice admonish, this had been previously ordained separately respecting Peter, thus: 'I will give to thee the Keys of the Kingdom of the heavens'; before [it was said] 'and whatsoever ye shall bind upon the earth'; and what follows. And truly, if we carefully examine the writings of the Evangelists, even then we may discover, even with regard to those things which seem common to Peter and those who have thrice admonished the brethren, much difference and pre-eminence in the words spoken to Peter, over and above those spoken to [the Apostles generally] in the second place. For it is no small difference that Peter received the Keys not of one

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church [these are the three admonitions alluded to by Origen], let him be unto thee as an heathen man and publican. Verily I say unto you, Whatsoever ye shall bind upon the earth shall be bound in heaven: and whatsoever ye shall loose upon the earth shall be loosed in heaven. . . . . Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven." (S. Matt. xviii. 15–22.)

heaven, but of many [heavens], and that whatsoever things he should bind upon the earth, should be bound not in one heaven, but in all [the heavens], in comparison with the many others who bind upon the earth, and loose upon the earth; inasmuch as these things are bound and loosed not in many heavens, as by Peter, but [only] in one heaven. For they do not transcend in power as Peter, so as to bind and loose in all the heavens. By so much as he is most pre-eminent who binds [in all the heavens] by so much more blessed is he that is loosed, because everywhere throughout the heavens he is loosed."*

There is a third point which ought to be considered. Supposing the Keys and the Supreme jurisdiction had been granted to all the Apostles in equal measure; although S. Peter would have lost his position of *absolute* Sovereignty, yet, notwithstanding, his brethren would have been not only not independent of him, but subject to his Supreme authority. For it is to be observed that S. Peter originally received the Keys and the power of binding and loosing singly, alone, and exclusively of the others (which power our Lord did not revoke); whereas they received nothing singly or alone, but as a body corporate. And again, the whole apostolic body obtained from Christ no power whatever, separately or independently of S. Peter. Therefore, granted they were all equal, yet they could do nothing without the assent of S. Peter, who had already received the plenary jurisdiction.

* Oper. Origen. T. iii. in Matt., Tom. xiii. n. 31.

The commission commented on in the preceding section explains how this would be: Christ created all the Apostles judges in the spiritual Israel, but He said to S. Peter, "Confirm thou thy brethren," which bestowed upon him Supreme authority; for the Confirmer is, without question, superior to him whom he confirms. The best analogy from the political world would be in the system of King, Lords, and Commons, who have each a co-ordinate authority in legislation; and it is well known that if the Sovereign is controlled by the Lords and Commons, they, on the other hand, can do nothing lawfully without the assent of the King, whose office is to confirm their enactments. So it is impossible to get rid of S. Peter as the Sovereign and Supreme Head of the whole Empire-Church, to whom Apostles, prelates, and people were made subject by the sentence of Jesus Christ.

But this latter view of S. Peter's position is contrary to the very terms of the commissions he received. Christ did not subject S. Peter to any control whatever either by the Apostles or by any one else; He, created him an *absolute* Sovereign over the whole Kingdom He had instituted, giving to him Supreme jurisdiction, authority, and power over all, the Apostles included, and placing in his hand the Keys of all the heavens, admitting his brethren to a share only of his prerogatives. Having proved from Scripture that Jesus Christ delivered the Keys to S. Peter singly, alone, and exclusively, and that He did not in any formal manner deliver them to the other Apostles; nevertheless it is true that they and the whole priesthood possessed the Keys under

various limitations. It may be assumed that the Apostles had them in such measure as was sufficient to enable them to execute the extraordinary mission which they received direct from Christ; the bishops in like manner to that extent which was and is still necessary for the office to which they have been appointed; and the inferior grades of the priesthood for the purpose of governing their flocks, and all—Apostles, bishops, and priests—equally for the absolution of sinners in the sacrament of penance. For these several purposes all had the Keys, according to the extent of their respective jurisdictions, and these by divine right. But while this is true, it should be borne in mind that none of them could be used independently of the Supreme authority of S. Peter as Head over all, who alone received them in plenitude. This is evident from the pastoral commission he had received from Christ, as the One Shepherd of the One Fold; no one could assume any position in that Fold, nor exercise any jurisdiction within it, without his permission. The Keys then are, properly speaking, in the hands of S. Peter alone; the other Apostles and the priesthood generally having the right to use them according to the extent of their jurisdiction, but in union with and subject to S. Peter.

The following positions have been established in this and the preceding chapter: (1) That the only form of government God introduced into the world was that of Monarchy: (2) that the kingdom and Church under the law was instituted in the form of

a Monarchy, God reigning for a time in Person, Moses and his successors being His Representatives: (3) that Jesus Christ following, as He was under the necessity of doing, the principles laid down by God from all eternity, in instituting the Empire-Church, constituted it in the form of a Monarchy, appointing S. Peter to be the One Prince-Shepherd of the One entire Fold (to which none of the other Apostles were appointed); the Confirmer of the Brethren, to whom He delivered the Keys of the Kingdom of all the heavens, coupled with the solemn promise that that which he should bind or loose upon the earth should be bound or loosed in all the heavens. S. Peter then was the appointed Sovereign Pontiff over the whole Empire-Church of Christ, to whom Apostles, bishops, priests, and people were subjected, and to whom was consigned the exalted office of the Supreme Magisterial, Judicial, and Executive Authority.

CHAPTER VI.

THE PRINCIPLE OF INFALLIBILITY.

§ 1.

Preliminary Remarks.

WHAT do we understand by the word "infallibility," with respect to persons? The word, etymologically, means inerrancy; that is, that he who has authority to judge any particular cause, or to expound or define the law, in the last resort, is legally incapable of error; his judgment, or decree, or definition, being irreformable, *i.e.* it cannot be corrected or amended. True, the legislators of the country may be of opinion that the judgment or decision of the supreme judicial authority was not that which they intended when framing the law; but, notwithstanding this, they cannot constitutionally remove or annul it: their only remedy is to alter or repeal that law. The judgment itself stands firm for ever, and is operative so long as the particular law remains on the statute-book. In ecclesiastical causes the same general principle prevails, with an important difference: for, whereas, in mundane matters the judgment of the final court of appeal is founded on conclusions arrived at by mere human reasoning and evidence; in

ecclesiastical concerns, on the contrary, in which the salvation of men is involved, the real Judge or Teacher is the Holy Ghost, who either *directly* informs the mind of God's official Representative (as was generally the case under the former dispensation), or indirectly by God's assistance, enabling him to arrive at a right conclusion, and thus render his decision or judgment truly infallible.

Another difference is to be observed; in legal judgments, which, in the eye of the law, are irreformable, the laws or statutes may be amended, but the laws of God, on which is founded the teaching or decision of God's official Representative, can never be altered or amended; and for this reason, because those laws are intrinsically true in themselves, having God for their sole Author. Hence it is that, while the *legally* infallible judgments of men may be virtually set aside by a new enactment, the decisions of God's Representative remain in force for ever, because the laws and principles on which they are founded are unchangeable. The principle of infallibility or inerrancy, then, is one that is inherent in our very nature, it is assumed in the political and judicial circles as something which may not be disputed, for all men accept as incontestable the judgments of the supreme authority in the State, opposition to which is regarded as highly culpable.

Now, the question is, did God establish this principle of infallibility or inerrancy on earth; and did He endow His official Representative with this exalted prerogative? In a word, did He

appoint Representatives in succession from the beginning till now, who possessed this gift of infallibility in matters concerning religion?

§ 2.

The Patriarchal Dispensation.

Adam undoubtedly possessed this prerogative before the Fall. As the appointed lord of all the earth, he was directed to give names to all living creatures, for they were brought to him as their Sovereign Head, by God's command, "to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."* This was an infallible decree on this point, which was, in fact, the voice of the God of nature, proclaiming by His servant His will on this matter. Do not suppose that this was a trivial affair; to give names to all living creatures is no easy matter, for to do so requires an intimate knowledge, infused or acquired, of their specialities, so that the names should be suitable. It is what no naturalist of the present day could do, if called upon for the first time, to name, with scientific precision, all the animals.

Adam also pronounced the first dogma of truth, which became the foundation of all the truths which, in after-ages, flowed from the Incarnation of our Lord. "And Adam said, 'This is now

* Gen. ii. 19.

bone of my bones, and flesh of my flesh: she [Eve] shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh."* Our great ancestor performed those two official acts before the Fall, and the sphere of his infallibility apparently included both the natural and the moral order of things; that is, that which appertained simply to nature, and that which concerned divine truths which were revealed to him. This double infallibility ceased after the Fall, and from that time the Representative of God was infallible only in questions concerning revelation and religion.

To Adam succeeded "the Sons of God"; that is, probably, his successors through the line of Seth; of these, two are specially mentioned,—Enoch, to whom the first Apocalypse was revealed,† and Noah, who represented God upon earth at the close and at the commencement of the old and new worlds. Before the Deluge, he was notably "the preacher of righteousness," infallibly informing the ungodly men of his day what was coming upon them if they did not repent. S. Paul says that he, "being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."‡ Noah was the instrument—the official instrument, as the lineal descendant of the chief house of Adam and chief of "the Sons of God"—by whom, under the

* Gen. ii. 23, 24. † Jude 14. ‡ Heb. xi. 7.

sign of the Ark, the world was condemned to be destroyed. From S. Paul's account, it is evident that he was the recognized Judge for pronouncing sentence upon all who refused to listen to his counsels, and in so acting he was infallible.

After the Deluge God renewed to Noah all the commissions He had originally delivered to Adam; and hence his position in the newly-restored world as God's Representative was confirmed to him. A remarkable instance of judicial authority is recorded, and, so far as Scripture is concerned, without any direct revelation from God. One of his sons committed an indignity upon him, and he pronounced sentence, which certainly was irreformable, for events showed how it was carried into effect. "Cursed be Canaan," grandson of Noah and son of the offender, "a servant of servants shall he be unto his brethren. And he said Blessed shall be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."* This decree was ratified by God, and executed to the very letter. Doubtless, a prophecy was mixed up in the above; but the decree was, no less than the prophecy, infallible and irreformable.

The crimes of the sons of Noah and their descendants caused, it would seem, an interregnum†

* Gen. ix. 25–29.

† It is, I think, doubtful whether there really was any interregnum at all, because Shem, the chosen Firstborn, did not die till A.M. 2158 (Calmet's Chronology), that is, seventy-five years after the call of Abraham: It has been supposed by some that Mel-

for a short period; but God did not permit His people to continue long without some infallible guide. Shem, though not the eldest by birth,* was elected by Noah to occupy the position of the Firstborn, and consequently, his descendant Abram was summoned by God as the successor of Adam, Seth, Enoch, Noah, and Shem, to be His Representative, to whose line for all time to come the prerogative of infallibility should be attached. The intercourse that took place so intimately between God and Abram was no doubt known only, at first, to the Patriarch himself and his wife; the communications were doubtless made to Isaac, and handed down by him to Jacob, the twelve patriarchs, and their successors to the time of Moses, who for the first time, so far as we know, committed them to writing.

The declarations of the Patriarchs concerning

chisedeck, "the Priest of the most High God," was Shem, and that it was to him that Abraham did homage and gave tithes. True, S. Paul says that he was without father or mother, but it is more than probable that there is a mystical meaning in that assertion, which only referred to his office, and not to his natural kindred.

* Gen. x. 21. Shem received the Benediction of the Firstborn, promised by Noah: "Blessed be the Lord God of Shem." Japheth did not receive this Benediction, but another; viz., that he should reside "in the tents of Shem," *i.e.* in the Kingdom and Church of God, (1) under the Law, subject to Moses and his successors; and (2) under the Gospel, over which Christ and his Vicar would reign as Supreme Sovereign. The Vicar of Christ, though he may personally be of the family of Japheth or of Canaan, yet he would be officially a Shemite, because of his official relationship with Christ. Canaan was to be the servant of both: "servant of servants shall he be." Perhaps this may be taken in a mystical sense; for even our Lord Himself, though not of that tribe, was a "Servant of servants" to His Apostles and to His Church.

revelation were infallible, and they were regarded as such by those who received their tradition. These revelations had relation to the future Incarnation of Jesus Christ; the benediction of all nations, in the then far future, and the fortunes of the House of Israel.

Isaac exercised his office of infallible Head when he decided who was to have the Birthright. He was, as is well known, deceived by his son Jacob, who personated his elder brother Esau, and by that very questionable means obtained the benediction appertaining to the Firstborn. And the remarkable thing is, that Isaac, on discovering his mistake, could not revoke what he had done; he could not reverse the judgment he had delivered, he could not amend the benediction, which by natural right belonged to Esau. He had, though deceived by Jacob, delivered a decree which was irreformable and infallible. When Isaac had discovered what he had done, he "trembled very exceedingly," and he said, in reply to the piteous reproach of Esau, "Thy brother came with subtility, and hath taken away thy blessing." And in answer to the question, "Hast thou not reserved a blessing for me?" Isaac answered, "Behold I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?" * Isaac could not alter his judgment, because, having pronounced it in his capacity as the Representative of God, it was an infallible decree, and consequently

* Gen. xxvii. 1–40.

irrevocable. And the remarkable feature in this case is, that he received no direct revelation concerning the matter from God up to that time. Certainly, at the birth of Esau and Jacob, Rebecca was informed that the "elder should serve the younger"; * but on the face of the narrative of this incident, Isaac had either never heard of it, or had forgotten it, for in his conversation with Esau he did not allude to it. He spoke with that infallible authority which belonged to him as God's Vicar, without in this instance any other revelation than that which belonged to all infallible persons,—interior direction or guidance.

The proceedings of Jacob were still more remarkable, and his judgment still more arbitrary than was that of Isaac. Isaac was deceived, and his judgment was, notwithstanding, irrevocable; but Jacob pronounced a somewhat similar decree, as it were from his own motion, that is, without having been subjected to any external influence or deceit. When Joseph presented to his father Jacob his two sons, Manasseh and Ephraim, for his patriarchal benediction, he observed that the right hand was imposed upon the head of the younger. And Joseph, conceiving that this was done in error, "held up his father's hand, to remove it from Ephraim's head unto Manasseh's head," saying, "Not so, my father; for this is the Firstborn; put thy right hand upon his head." Jacob refused, and said, "I know it, my son, I know it: he also shall become a people, and he shall be great: but truly his younger brother shall be greater than he, and his

* Gen. xxv. 22, 23.

seed shall become a multitude of nations."* And Jacob blessed Ephraim with the benediction of the Firstborn. This judgment was delivered by Jacob without any other revelation or communication from God than that which was interior; that is, the influence of the Holy Ghost. The same holds good respecting the blessings pronounced upon each of the twelve Patriarchs, and especially Judah, whose descendants he pointed out would be the future royal tribe of the house of Israel, from whom would issue Shiloh, *i. e.* Christ.

It will be thought, perhaps, that these instances of infallibility or inerrancy of judgment are scarcely to the point, because they were matters of a personal or domestic nature, and did not concern in any appreciable degree the doctrine of revelation. This is a mistake. Those judicial decisions and prophecies had regard to the cardinal doctrine on which the whole structure of faith rests; *viz.* the foundation from which it was to spring. From all eternity God had ordained who were to be honoured as the progenitors of Jesus Christ, and a most important office it was to point out from time to time by an infallible decree who those persons were to be. Noah pointed out the house of Shem as the family from which the Messiah should come; and Isaac did the same with respect to Jacob; and he in his turn pointed to Judah as the ancestor of Christ. Another interregnum followed after the death of Joseph, when the people of God were in bondage in Egypt. As nothing is recorded about them for upwards of 400 years, we can only conjec-

* Gen. xlviii. 17–20.

ture that most probably God had amongst them His Representative.* Joseph without doubt succeeded his father as Head of the House of Israel, first, because Jacob had pointed him out as "the Shepherd, the Stone of Israel"; † and secondly,

* The interregnum must have been a very short one, as the following, founded on the chronology of Calmet, seems to show :—

	A.M.
Joseph, at 17, sold a slave to Potiphar of Egypt . .	2276
Married, probably	2289
Birth of Ephraim	2291
Joseph succeeds, on the death of his father, as Chief of the House of Israel	2315
Joseph dies	2369
Ephraim the "Firstborn" probably succeeds . .	2369
Commencement of the period of "bondage" under the new King of Egypt	2427
Death of Ephraim, the legal Firstborn of Joseph, and probable Head of the House of Israel (supposing he lived to the ordinary period of man's life at that time, 120 years, which would bring it to) . .	2411
Birth of Moses	2433
The Call of Moses	2513
The Exodus, the same year	2513

The period between the probable date of the death of Ephraim to the call of Moses is 102 years. But there is no reason for supposing that during that time there was no one to succeed to the office of the Chieftainship of the House of Israel. As Noah had elected Shem; as Isaac, Jacob; Jacob, Joseph and Ephraim, it is more than probable that Ephraim, by interior direction, elected his son to succeed him in his office. In fact, the probability is so great as to amount almost to a certainty. As observed in the text, Ephraim was called by God, His "Firstborn," an office he had by virtue of the decree of Jacob. Under these considerations, I think it may be asserted that there had been no interregnum, and that God had His official Representative during the 400 years of their exile in Egypt.

† Gen. xlix. 24.

because he was recognized as such by his brethren. "And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we are thy servants. And Joseph said unto them, Fear not: for I am in the Place of God."* Joseph became the Head of the House of Israel, and the Representative of God. Following the custom of his father and grandfather, he most probably nominated his successor, doubtless Ephraim, for he is described by God as "My Firstborn"; † and Ephraim those who should follow him, down to near the time of Moses. This is of course only conjecture, but it is fairly deducible from the laws and customs that governed the patriarchal dispensation, the chief authority of which, for the time being, would be under the direction, in some form or other, of the God of Israel. When the time had arrived for the deliverance of Israel from the bondage of Egypt, God interfered for their relief, appointing Moses as His Representative.

* Gen. l. 16–19. † Jer. xxxi. 9.

§ 3.

The Mosaic Dispensation.

After the Exodus, Moses was the infallible Lawgiver and Judge of the House of Israel. He received direct revelation from God, and carried into effect His will as soon as pronounced. It may be, perhaps, objected, that this is not a fair case, because Moses was simply the mouthpiece of God. True, but Moses also possessed the infallible Spirit, as the Vicar of God and Governor of the whole House of Israel. Let us consider one or two points. When the one court of judicature alluded to in a previous chapter was so overcrowded with cases that it became physically impossible for Moses to administer justice to all, the remedy proposed was to create a number of judges; but the curious point is this, that when God appointed these new judges, He did not pour upon them directly from Himself His own Spirit, as one would naturally have supposed, but He "took of the Spirit that was upon him" [Moses], and "gave it unto the seventy elders"; and "when the Spirit rested upon them, they prophesied, and did not cease."* This is a clear proof that Moses, in his character of Vicar of God and Supreme Judge, was infallible, and that his pronouncements were irreformable and irreversible. And those judgments, mind, were his own, not dictated by God,

* Numb. xi. 25.

but the result of his own sanctified reason, guided unerringly by the Spirit that was upon him. The seventy judges were likewise infallible, but this by virtue of the Spirit they had received, even the Spirit of Moses, that had been obtained from him, and also by their union with him. True, hard cases were reserved for Moses alone; which again demonstrates the truth more forcibly, that the real seat of infallibility rested in Moses. The commentaries of the laws of Israel by Moses are, as a matter of fact, infallible judgments or decrees, explaining and defining difficult points, which either had been then, or might hereafter be raised. These composed the Book called Deuteronomy.

In these examples, we observe that sometimes God revealed to His servant directly what he was to teach or decree, and that at other times he acted simply as His Representative, delivering judgments or ordinances, as the Spirit interiorly moved him: in either case he was infallible.

Upon establishing in a formal manner His kingdom of Israel, God determined by His servant Moses to constitute the office of the Highpriest as the cathedra of infallibility. The subject-matter of infallibility was of two kinds; first, with regard to inquiries made by individuals relating to questions of a personal or public character; and, secondly, with respect to the interpretation of the law of Moses. In these matters the Highpriest was infallible, when, after the observance of certain ceremonies, acting in his capacity as the Head of Israel and Interpreter of the law. With

regard to the solution of questions of a personal or public nature, the following was the law:—"And Aaron shall bear the names of the children of Israel in the breastplate of Judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of Judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart, before the Lord continually."* When an inquiry was made by "Urim and Thummim," the Highpriest was directed to vest himself in full pontificals, and to stand before the veil of the Sanctuary, wherein stood the Oracle of God, from whence he received, by some method not recorded, an infallible answer to the question put to him.

But it was in matters concerning Justice and Religion generally that the Highpriest was infallible. "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and unto the Judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment . . . . according to the sentence of the law which they shall teach thee, and according to

* Exod. xxviii. 29, 30.

the judgment which they shall tell thee, thou shalt do . . . . and the man that will do presumptuously, and will not hearken unto the Priest [*i.e.* the Highpriest], that standeth to minister before the Lord thy God, or unto the Judge, even that man shall die."* It seems that there were at first two orders of Judges, if not three, for the final judgment of causes reserved for infallible decision; viz., the Levites, the Judges, and the Highpriest. Of these the Highpriest was the chief, and he was the constituted organ of the Judgment of God. The following passage shows this clearly, and, moreover, explains more fully the subject-matter on which the Highpriest was infallible:—"Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, and of the Chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord . . . . And behold, Amariah, the Chief Priest, is over you in all matters of the Lord; and Zebadiah, the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites shall be officers before you."†

* Deut. xvii. 8–12. † 2 Chron. xix. 8–11.

The supreme authority was vested in the High-priest, to whom the "Levites" and "the Priests" were subject for "all matters" concerning the Lord, and were placed under his absolute jurisdiction; and by virtue of "the Urim and Thummim" and of "the Chair of Moses," in which he sat, he was infallible in his judgments. And the questions, in the solution of which he was infallible, were (1) "between blood and blood," —*i.e.* whether the crime was murder or manslaughter according to the law of Moses; (2) "between law and commandment,"—*i. e.* what God had ordained by positive command or precept; and (3) between "statutes and judgments," *i. e.* what was the interpretation of the laws, the ordinances, and the judgments of God, as delivered and expounded by Moses.* Over all these

* The following passage seems to indicate the limit of the sphere of infallibility of each: "The law shall not perish from the Priest [*i.e.* the Highpriest], nor counsel from the wise, nor the word from the prophet" (Jer. xviii. 18). The prophet and the wise [as, for instance, Solomon] were infallible, the former in the Word of God which they delivered, and the latter in counsel [as, for example, the books of Proverbs, Wisdom, &c.]; but the law [*i.e.* law of Moses] shall not perish from the Priest; *i.e.* he is the ordinary Judge and Interpreter. And this is explained by the following incident: the prophet Haggai was commanded by the Lord to consult the priests concerning the law, saying: "Thus saith the Lord of Hosts; ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered, and said No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean" (Hagg. ii. 10–13). If it is said that

matters the Highpriest was the sole ultimate Judge, and in the exercise of his functions as Highpriest he was infallible in his judgments, and his decrees were irreformable; so much so that it was ordained that the man who should "presumptuously" refuse to obey his judgment or decree was sentenced to death.

There were other persons raised up from time to time who were infallible, such, for instance, as the Prophets; but their infallibility was personal to themselves, and did not, as a rule, pass from one to the other: there is one exception,—viz., in the case of Elijah and Elisha; but that was by special permission, as is apparent from the narrative. Certain kings, also, in their capacities as prophets, were also infallible, such as David and Solomon. But their infallibility consisted not in matters concerning the law and religion of Israel, in the ordinary acceptation of those terms, but in the pronouncement of God's judgments against the wicked, and in foretelling future events with respect to Christ and His Church. But the seat of infallibility was in the official person of the Highpriest, and it passed from one to the other in succession (even when the lineal or direct line was broken, and when a stranger in blood to the

the word priest is in the plural, signifying the priesthood generally, the answer is, that they, or certain of them, formed part of the council called the Sanhedrim, of which the Highpriest was the head; for, as said above, he "was set over all matters of the Lord,"—theLord, commandment, statutes, &c. All expressions of this sort must be determined by reference to the law of Moses.

house of Aaron was installed into the Chair of Moses) until the time of our Lord.

This is evident from an incident recorded in the Gospel. At a council of the Chief Priests summoned on occasion of the wonderful miracle wrought by Christ in raising Lazarus from the dead, the following incident occurred: "And one of them, named Caiaphas, being the Highpriest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being Highpriest that year, he prophesied [or expounded*] that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." † The above account of this council throws light upon what was meant by the "Priests the Levites," "the Priests," "Judge" or "Judges," and "the Chief Priest" before whom all causes were sent for ultimate decision. It proves what I ventured to assert, that the seat of infallibility was in the Highpriest, and in him alone, for S. John says, "He spake not of himself," that is, not as a private person, but as the official "Highpriest," who possessed the privilege, or rather, the prerogative, of making known the full meaning of all matters concerning the

* The verb προφητεύω does not invariably mean to foretell or prophesy: its primary meaning is to interpret or expound: among pagan authors, to be the interpreter of the gods.

† S. John xi. 49–52.

law and the prophets; *i.e.*, *inter alia*, the interpretation of the law of Israel and the elucidation of prophecies. The chief Priests and others were amazed at the wonderful miracles of our Lord, and especially at that which had just occurred, and they feared that if He was left unmolested "the Romans would come and take away both their place and nation." They were aware of the fact that, upon the advent of Shiloh, the sceptre of Judah would fall. They knew that as soon as the Messiah should come their own authority and power would cease, and cease for ever. They knew, too, from the prophecies, that their conquerors (for Judah was not yet an integral part of the Roman empire, absolutely speaking) would be the Romans, and therefore they resolved to effect the murder of our Lord. In the midst of the confusion and excitement, the High-priest rose up, and, in his character as the High-priest, delivered a decree, which was infallible as to its truth, and irreformable in its language, and that was, "that it was expedient for us that one man should die for the people." In these words he ex-officially expounded the meaning of the prophecy of the death of Christ, as darkly hinted to our first parents, and exhibited in the figure of the brazen serpent, by which the "whole nation" should "perish not," but be saved. And, further, he made known the truth, that "not that nation only," but all other nations, from among which should be gathered together in one "the children of God," now "scattered abroad." This decree, or sentence, or dogma—call it what you please—was

infallible, because he spoke "not of himself," but "as the *Highpriest*," in whom was the seat of infallibility.

But what was the source of his infallibility? Was it in the Urim and Thummim? As far as it can be ascertained (for very little is said about it), the "Urim and Thummim" were the medium by which God gave answers to inquiries, or directions to those who sought counsel; but it does not appear that, in matters concerning the law and its interpretation, these mysterious stones were employed as means for obtaining revelation or assistance from God. In what, then, consisted the infallibility of the Highpriest? S. John, we have seen, has told us it was because he was the Highpriest, that he gave utterance to the words above quoted; but Christ gives us the key by which we may ascertain the true source of infallibility in matters of this sort. "The Scribes and the Pharisees sit in the Chair of Moses (Ἐπὶ τῆς Μωσέως καθέδρας); all *therefore* whatever they bid you observe, that observe and do."* This passage signifies that the Highpriest and the Chief Priests, and others who formed the Council of the Sanhedrim, were of that sect; and although they were evidently bad characters, yet, because they had possession of that infallible Chair, everything that they commanded by the authority of that Chair, the Jews were bound to obey, because the decrees emanating from that Chair were infallible. It was, then, "the Chair of Moses" that

* S. Matt. xxiii. 2, 3.

was infallible, that is, he who had possession of that Chair, as the Successor of Moses—no matter whether he was a Pharisee, or Sadducee, or Herodian, or of any other sect—was officially infallible, and could not, as Highpriest, give any judgment or decree, or make any announcement whatever, that was contrary to the law of Moses.*

It will probably be asserted that the Highpriest condemned our Lord to death. True, granting that this would be a subject of infallibility, he did not oppose the law; on the contrary, he fulfilled it, and involuntarily completed it: for, by means of his sentence, he caused the true

* That the supreme authority under the Mosaic dispensation was competent to explain prophecy, when called upon to do so, is evident from the case of the Magi.

The Magi, who saw the star of Bethlehem, travelled in search of the Holy Child Jesus, whose star they recognized it to be. When they arrived at Jerusalem, they inquired, saying, "Where is He that is born King of the Jews? for we have seen His star in the East, and have come to worship Him." Then King Herod, who was alarmed at the birth of a supposed rival to his throne, "gathered all the chief priests and scribes of the people together," and "demanded of them where Christ should be born." They informed him, "in Bethlehem of Judea: for thus it is written by the prophet," &c. The Magi, upon receiving this information, resumed their journey, "and lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was" (S. Matt. ii.). The Chair of Moses had been appointed by God as the medium by which the Scriptures of the Old Testament were to be interpreted; and hence application was made to Jerusalem for the information required. God respected the authority He had set up, for the star which had been seen by the Magi was invisible at Jerusalem; but the moment the infallible answer was given, it re-appeared and guided them to the cradle of Bethlehem.

Lamb, who had been foreshadowed by the countless legal sacrifices under the law, to be offered; and by that event brought about the inauguration of the Gospel, which from the beginning was intended to succeed the Mosaic dispensation. Doubtless, the conduct of the Highpriest was most wicked; but infallibility is not impeccability; the intention may be bad indeed, but the sentence remains infallible and irreformable. Jacob obtained the birthright from Isaac by deceiving his father in the most culpable and shameful manner; nevertheless, the benediction pronounced by Isaac (which he intended for Esau) was an infallible decree, notwithstanding the iniquity of the means employed.

Clearly, then, the seat of the infallibility of the Highpriest, in matters relating to the law and religion of the Jews, was in the "Chair of Moses," which was his by right of succession; and whatever he pronounced *ex cathedrâ* was, in its nature, infallible, and the decree irreformable. S. John is particular in pointing out that the Highpriest "spake not of himself"—*i.e.* personally, irrespective of his office, "but being Highpriest that year, he prophesied [or rather, he expounded] that Jesus should die for that nation," &c.

§ 4.

The Gospel Dispensation.

Such then being the fact, that God from the very beginning has always had on earth a succession of Representatives, who were officially infallible, how could Christ do otherwise than continue the same principle under the Christian dispensation? If such an office was necessary in former times, it must be equally so now, as I shall endeavour to show, more particularly when I discuss the doctrine of the infallibility of the Holy See. The simple question is, Did our Lord, or did He not, institute such an authority? The first proceedings of Christ with regard to this point help, and more than help, us in our inquiry, and to throw light on the full meaning of those several commissions which He granted to the Apostle S. Peter.

It will be remembered that no less than three distinct offices were conferred upon His Chief Apostle. First, to be the Sovereign Shepherd of all the Flock; the Director, the Guide, and the Guardian of the entire Fold. Let me recapitulate the nature of this position. These commissions were granted to S. Peter alone, and exclusively of the others. "Lovest thou me more than these?"—that is, more than the other Apostles,—asked our Lord of S. Peter: then, receiving a satisfactory reply, He said, "Be THOU the Pastor of My Lambs"; and again, "Be THOU

the Shepherd of My Sheep"; and again, "Be THOU the Pastor of My Sheep." No explanation was given relative to the nature of the pasture the lambs and the sheep were to feed upon, nor any condition required of consulting his Brethren concerning how, and in what manner, he was to govern and direct the sheep; all were left to him, as S. Chrysostom and other Fathers say; he alone was charged with this work by Christ, to whom alone he was responsible. Indeed our Lord makes him like Himself, for he was to follow His footsteps to the very letter, and even to the bitter end, in his capacity as the Shepherd; for as Christ, the "great Shepherd, had laid down His life for the sheep, so would S. Peter, the delegated Shepherd, lay down his life for the sheep committed to him; as Christ was crucified for them, so was S. Peter likewise to be crucified, even he who was the appointed Shepherd of all souls on the earth. And after making all this known to him, Christ added, "Follow thou Me," that is, in the office to which I have assigned thee. How can we avoid the inevitable conclusion that this One, constituted the Shepherd in our Lord's place, possessing the prerogative of Judge as to the quality of the pasture the sheep were to feed upon, was infallible in the exercise of this office? For if he was not, then he might lead the lambs and sheep, that is the whole Church, to graze on poisoned herbage, and thus effect, not their salvation,—the end for which this office was instituted,—but their eternal destruction. It must not be forgotten that every work of God is so good, that it cannot fail to accomplish its

object. The end Christ had in view in constituting one of the Apostles as the Supreme Sovereign Shepherd, was to insure that all committed to his care should be provided with wholesome spiritual food, that is sound doctrine, free from all error; and as a consequence self-evident, (so much so, that it is marvellous how any one can dispute it who admits the premisses) he was infallible in the exercise of his office.

The second commission S. Peter received, was to Confirm the Brethren: "I have prayed for thee that thy faith fail not," and "thou, being once converted, Confirm thy Brethren." The office of Confirming the Brethren in the faith necessitates that the Confirmer, no less than the Shepherd and Pastor, should possess the gift of inerrancy; for if he was liable to error, then there would be no security whatever that his brethren would not be confirmed into heresy. This prayer of our Lord was his guarantee that he should not fall from the faith; therefore it was impossible for S. Peter himself to err, or to lead others into error on any matters of doctrine, when fulfilling his functions as the Shepherd and Teacher of the Church. That this is no straining of the Scripture, is evident from the construction of the original text: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." Here Christ addresses all the Apostles, through their Head, S. Peter; for the pronoun "you" is plural, so that what He said was this: "Simon, Simon, behold Satan hath desired to have you all, every one of you, that he may sift you as wheat"; that is, all shall be

"sifted," and it may be that some of you may fall in the hour of trial. And in point of fact, several of them ceased to believe in our Lord when they saw Him die on the Cross. Witness the two disciples on their way to Emmaus, who said, "We trusted that it had been He who should have redeemed Israel";* and S. Thomas, who said, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."† Satan "sifted" them "as wheat," and for a moment they were as chaff, and would have been scattered to the wind, if the risen Lord had not sought them out and saved them. All the Apostles were liable to be sifted: but Christ continued, and addressing S. Peter *alone*, He said, "But I have prayed for THEE, that THY faith fail not." I pray for THEE ALONE, that is, according to the original, for the pronoun "thee" is in the singular number. What could be the object of Christ addressing all the Apostles through their Head, in the first part of this passage, and at the end of it S. Peter alone and exclusively, if He did not intend to draw a very pointed distinction between S. Peter and the others? As I have shown before, the several commissions delivered by Christ to S. Peter, and to S. Peter and the Apostles, are expressed in language most exact and precise; and being, as it were, legal documents, they must be construed strictly according to the letter. And in respect to this commission it is clear, that while all the

* S. Luke xxiv. 21. † S. John xx. 25.

Brethren would be sifted, and even lose their faith, S. Peter himself would stand firm, and not waver in the slightest degree from the standard of the true faith—and why this distinction? Because of the commission he received from Christ, *viz.*, to exercise the office of confirming the Brethren; for which it is an absolute necessity that he should be infallible, else, as I have shown, he might, and, indeed, would confirm them in error. This is conclusive, and really any further argument is unnecessary. If you or any other intelligent person cannot perceive this truth, no argument whatever will avail to convince either you or him.

Thirdly, "I will give unto thee the Keys of the Kingdom of the heavens, and whatsoever thou shalt bind upon the earth shall be bound in the heavens, and whatsoever thou shalt loose upon the earth shall be loosed in the heavens." As I have said above, this power was given to S. Peter unconditionally and without any limitation whatever. So far as the mere words are concerned, S. Peter received power to do what he pleased, to close and open the gates of all heavens, at his mere will and pleasure. This of course opens a very important question; *viz.*, did Jesus intend S. Peter to possess the power, if he should so will, to enforce upon the ministry and people of the Empire-Church any doctrine he might conceive, no matter whether true or false? The answer must be in the affirmative if S. Peter was not infallible: for remember, as has been proved, that the plenary jurisdiction was bestowed upon him *alone* as the One Shepherd, the One Pastor, the One

Teacher, and the One Judge. So absolute was his authority and power, that he could, if occasion required it, over-rule the judgments of every other Apostle or prelate: for the authority and power he received was to "bind" or "loose" as he himself should will to do: "Whatsoever thou 'shalt bind' or 'loose,' *shall* be 'bound' or 'loosed'—words which were never addressed to any other Apostle singly, nor even to the Apostles collectively irrespective of S. Peter. And besides, as has been pointed out, S. Peter's power to bind or loose extended to all "the heavens," while that of the Apostles generally was to one "heaven": that is, the Jurisdiction of S. Peter was above all and Supreme, that of the others, on the other hand, limited and subject to him.

The powers of S. Peter are so large, so extensive, and so unlimited, that in granting the Keys to S. Peter, Christ could not have failed to provide against their misuse; that is, in bestowing them, He at the same time gave him the gift of inerrancy in the use of them. I repeat, the very immensity of the powers conferred upon him, as the Shepherd of the entire Fold, the Teacher of the Apostolic ministry and of the faithful, and the Supreme Judge in all causes of faith, of necessity carries within it the proof that when Christ delivered to S. Peter the Keys, He at the same time provided against the possibility of their being employed to the detriment of the faith, or to the destruction of those he was commissioned to rule and guide. The words preceding, "I will give unto thee the Keys, &c.," are conclusive on this point, "the gates of hell,"

—that is, the powers of hell, especially heresies and vices, as some of the Fathers say,—"shall not prevail against" the Church built upon the Rock, Peter. If the powers of hell can have no effect against the Rock, how could S. Peter be otherwise than infallible in his office; for this guarantee of Christ to His Servant is so full and so precisely worded that it is impossible to misunderstand its purport.

And the essential qualities of the Keys which S. Peter received, is a further testimony in favour of his infallibility. It is true that Christ did not enter into any explanation as to their number; and there was no need, because all the powers which He possessed in relation to His Kingdom He delivered to S. Peter, adding that whatsoever he should bind or loose upon the earth, should be bound or loosed in the heavens. But there were two keys which were in the possession of God's former kingdom and Church, which it will be worth while to investigate.

The prophet Isaiah alludes to a key which was attached to the throne of David; he says—

"And it shall come to pass in that day, that I will call My servant Eliakim the son of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."*

* Isai. xxii. 20–22.

This refers primarily to Jesus Christ, as is evident from another prophecy by the same prophet:—"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder. . . . . Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."* And this is proved by the Angel at the Annunciation, who said that "the Lord God shall give unto Him the throne of His father David"; † and in a passage in the Apocalypse:—"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth,"‡ &c. The key of David—*i.e.* the power and authority of government, and the throne of David, became the property of Christ by inheritance from His ancestor according to the flesh, for He was unquestionably *de jure* King of Israel, or rather, of the Jews, as Pilate acknowledged Him to be.

There was another key which belonged to the Chair of Moses, and was in the possession of the Highpriest for the time being. It is not mentioned in the Old Testament; but Christ alluded to it in these words:—"Woe unto you lawyers! for ye have taken away the key of knowledge," &c.§ This was the symbol of the magisterium of the Chair of Moses, for by it the Highpriest was

* Isai. ix. 6, 7.
† S. Luke i. 32.
‡ Rev. iii. 7.
§ S. Luke xi. 52.

enabled to exercise infallibly his judicial office in matters concerning the law of Moses and the prophets.

Now these keys reverted to Jesus Christ, the key of David by inheritance, and the key of knowledge as soon as He had consummated His great Sacrifice, and thus became the Sovereign Highpriest of the Household of God.

Jesus Christ then, who, as the Son of Man, had received the Keys, transmitted them to His Servant S. Peter, to be used by him on His behalf, saying, "I will give unto thee the Keys of the Kingdom of the heavens." Possessing then these Keys, against which the gates of hell have no power whatever, how was it possible that S. Peter could err in the performance of his functions, when pronouncing decrees *ex cathedra?* It was impossible that he could, for he who has "the Key of knowledge," for whom alone Christ prayed that his faith should not fail, could not be otherwise than infallible when exercising his ministry as the Head and Chief of the Empire-Church of Christ. No one doubts that Jesus Christ was infallible in creating an office to be filled by One in the stead of Himself; in appointing One to represent Himself as the Shepherd and Bishop, and Teacher of all souls on earth. He made him in this office as infallible as Himself, for He and S. Peter are one, the latter the Vicar of the former.

It will be asserted, however, that the other Apostles were equally with S. Peter infallible. This may have been so. Under the Mosaic dispensation, there were others besides the Highpriest, such,

for example, as the Prophets, who were infallible in the performance of the mission God gave them but this infallibility was not official, but personal to themselves. It is probable that the Apostles were each infallible for the purposes of establishing the new Empire-Church in the distant parts of the world. I say probable, because there is no evidence in Holy Scripture, except, perhaps, in the case of S. Paul, that they were infallible, and, certainly, it is not an article of faith. If they were infallible, it was a personal infallibility, that is, the gift died with them. The difference between S. Peter and the rest, assuming they were infallible, was, that the former was *officially* infallible, whereas the latter (if they were infallible) were so *personally*.

Of all the Apostles, none approached so near to S. Peter in dignity and authority as S. Paul. He is sometimes described as a joint Prince of the Apostles, and he describes himself to the Galatians as the Apostle of the uncircumcision, as S. Peter was of the circumcision. It is not improbable that he was as near upon an equality with S. Peter as it was possible to be without destroying the monarchical character of the government of the Empire-Church. But S. Paul was an Apostle extraordinary, appointed upon a special mission, different from that of the other Apostles; for they divided the world amongst them, one taking spiritual possession of Asia Minor, another of Judea, a third of Spain, a fourth of Mesopotamia and India, whereas S. Paul's mission was to go *everywhere* as the Spirit led him, to preach the gospel, plant Churches, and provide laws for their good govern-

ment. But S. Paul's office died with him, and with him his gift of infallibility, for he had no See.

But with regard to this subject, it is well to consider the circumcision case which was raised in Antioch. A party maintained that circumcision was necessary for the Gentiles as well as the Jews. S. Paul held it was not. One would have thought that his judgment would have been regarded as decisive, seeing it had been pronounced by an infallible Apostle. But not so; an appeal was carried to Jerusalem for final judgment; and the Church of Antioch "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question." A Church which so treated the great Apostle S. Paul could scarcely have understood that he was infallible. Well, they arrived at Jerusalem, and the Council of the Apostles and elders was held to consider this point. "There was much disputing." If each of the Apostles were individually infallible, one does not perceive the grounds for disputation. However, be that as it may, all were silent when S. Peter rose up and decided the controversy. After he had spoken, no further dispute took place, the infallible Head of the Church had spoken, and the matter was concluded. S. Paul and S. Barnabas said a few words, but only to testify how miracles had been wrought confirmatory of the truth. S. James, who may or may not have been President on account of his being the Bishop of the place wherein the Council was held, immediately accepted S. Peter's judgment as conclusive, and

he proceeded to give effect to that decision. It is clear that the account of what occurred at Antioch and at the Council, that the single judgment of so great an Apostle as S. Paul was not regarded as infallible by the Church of Antioch; and I might add, by the Council likewise, for they did not act as if they held that S. Paul had delivered an infallible judgment; but the instant S. Peter spoke, there was profound silence, and his decision was followed by instant submission by all.* S. Paul may have had the gift of personal infallibility, but S. Peter had it officially, that is *ex cathedra;* and that this was so, the incidents that occurred in this Council are demonstrative proofs of the fact.

It is clear, then, that S. Peter was *officially* the infallible Teacher and Judge in the Empire-Church of Christ, and we perceive that our Lord, in thus constituting him His Vicar, followed the precedents of former ages. Adam, Seth, Enoch, Noah,

* Acts xv. 1–29. With regard to the fact of S. Peter being the real Judge in this matter, S. Jerome remarks, in a letter to S. Augustine: "Peter, with his accustomed liberty, said, 'Men and brethren,' &c., and the Apostle James and all the elders at once passed over to his judgment. These particulars ought not to be wearisome to the reader, but are useful both to him and to me; we prove that before the Apostle Paul, Peter was not ignorant, yea, that he was the author of the decree, that the Law, after the Gospel, was not to be observed. . . . It is, therefore, a matter of doubt to none that the Apostle Peter was the first author of that decree, as a prevaricator against which he is now blamed," alluding to Gal. ii. 11. (Oper. S. Jerom., T. i. Ep. cxii. ad Augustin., n. 7, 8.) S. Peter delivered the decree, and S. James and the rest accepted it and proclaimed it.

Abraham, Isaac, Jacob, and Joseph represented God in the patriarchal period; Moses, and the Sacerdotal successors to his Chair, in the kingdom and Church under the law; and upon the establishment of the Christian dispensation, we find Christ, keeping strictly to the principles laid down at the beginning by God, and which were immutable, appointing One of the Twelve to be the infallible Sovereign-Shepherd of the whole flock, the infallible Confirmer, or Teacher of the faith of all the brethren, the infallible Judge of everything concerning matters involving salvation, and the infallible and indefectible Rock from which the whole Empire-Church issued forth, upon which it stands in firm solidity, against which the gates of hell cannot for an instant prevail.

CHAPTER VII.

THE PRINCIPLE OF A SUCCESSION.

§ 1.

Preliminary Observations.

The objection is frequently raised by those who deny the doctrine of the Apostolic Succession, that the several commissions delivered to S. Peter and the Apostles were personal to themselves; that is, that after their decease their commissions reverted to Jesus Christ, to be by Him bestowed on those whom He should by the Holy Ghost call to His ministry. In the first ages Tertullian, after he became a Montanist, was the first to proclaim this heretical tenet; and in these later times it has been renewed by Mr. Irving and the Irvingites, or as that sect has the presumption to style itself, "the Catholic and Apostolic Church."

Tertullian, when a heretic, after some preliminary observations, says:—"..... This is mine rather both to assert and to administer, for I [Tertullian] have the Paraclete Himself, saying in the new prophets, 'The Church can forgive, but I will not, lest others should sin.' .... The Spirit of Truth [*i.e.* Montanus] can pardon fornications, but he will not, as it would be for

the evil of many. Now, in your opinion [*i.e.* the Pope's], pray whence do you usurp this right of the Church [*i.e.* of Montanus, &c.]? If because the Lord said to Peter, 'Upon this Rock I will build My Church, and to thee I will give the Keys of the Kingdom of heaven'; or, 'Whatsoever thou shalt bind or loose on earth shall be bound or loosed in heaven'; if on this it is you presume that the power of binding or loosing has descended to you, that is to the whole Church which is related to Peter:* who are you to overturn and change the manifest intention of our Lord to confer this privilege upon Peter personally? . . . . In accordance with this personal privilege of Peter, that power suits a spiritual man, an Apostle, or a Prophet. For the Church is properly and principally the Spirit Himself in whom is a Trinity of one Divinity, Father, Son, and Holy Ghost, that Church which the Lord has placed in three;" *i. e.* in Montanus, Prisca, and Maximilian.†

* Tertullian here recites the current belief of the Church that the commissions granted to S. Peter, (1) the bestowal of the Keys, and (2) the power to bind and loose, were given to him alone, and to his Successors in the See of Rome, and to the Church in relation to S. Peter, that is, the Catholic Church in communion with the See of S. Peter. As a Montanist he denied this truth, believing that those powers were personal to S. Peter, to be re-granted to the others whom the Holy Ghost should specially call, such as Montanus and himself in union with him. It is important to notice also that this commission was regarded as two,—one the power of the Keys in fulness, and the other the binding and loosing.

† De Pudicit., n. 21.

Before his fall Tertullian taught the Apostolic Succession as often as he pointed to the chairs of the Apostles as the seats of orthodoxy; subsequent to his sad fall from the truth, he held that the commissions were *personal* to those who received them; that is, that the power conferred died with S. Peter, and, by parity of reasoning, with the others. The above passage has supplied the justification of all the modern sects, inclusive of the most extravagant of them all, the so-called "Catholic and Apostolic Church," commonly known as the Irvingites. This modern sect frequently refers to S. Paul as an example of the point under discussion. They say that he was called by Christ in Person; that he was "an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead"; and that the Gospel which he preached, he "neither received it of man, neither was he taught it, but by the revelation of Jesus Christ." * Therefore, according to the notion of this sect, the then existing Apostles had no hand whatever in conferring upon him the holy order of an Apostle.† This is certainly a most egregious

* Gal. i. 1, 11, 12.

† Marsden, in his "History of Christian Churches and Sects," says of the Irvingites: ". . . . They are distinguished from other Christian communities, in that they hold apostles, prophets, evangelists, and pastors, to be abiding ministers in the Church; and that these ministries, together with the power and gifts of the Holy Ghost, dispensed and distributed among her members, are necessary for preparing the Church for the second advent of the Lord. They believe that supreme rule in the Church ought to be exercised as at the first, by twelve apostles, not elected or ordained

fallacy, contrary to the express words of Holy Scripture.

S. Paul was indeed called by Christ in Person to become an Apostle; but what did Jesus say to him the moment he recovered from the shock which struck him to the ground? In answer to this quesion, "What wilt Thou have me to do?" He said, "Arise, and go into the city, and it shall be told thee what thou must do."* Our Lord did not personally tell him what he was to do, but to go into the city and it should be told him;—but by whom? Not by the Spirit directly, but by means of a man. To Ananias He communicated His command to go to the stricken Saul to do two things,—to restore him his sight, and to fill him with the Holy Ghost. Hence he was received

by men, but called and sent forth immediately by God. The direct, or as we should say, miraculous intervention of God in the affairs of the Church, is of course implied in the selection of the apostles. The priests, in like manner, are first called to their office by the voice of inspiration, uttered by the prophets. The angels or bishops are chosen, by a like call and ordination, from among the priests. The deacons are chosen by the congregation. . . ." (vol. ii. pp. 66–67. Bentley, London). According to this view, the Church as instituted by Christ became extinct as a body politic when the last of the Apostles expired; and this from the want of faith; so that the gates of hell have prevailed after all. Irvingism is Montanism in a different form, not indeed with respect to the doctrine of the remission of sins, but especially in regard to that tenet which held that the Apostleship was a *personal* office, that is, not to be transmitted by election and ordination, but one which can only be filled by a person called and constituted by the Holy Ghost, without the intervention of men,—a doctrine repugnant to Holy Scripture.

* Acts ix. 6.

into the Church by a man, most probably a bishop, who healed his blindness, baptized him, and filled him with the Holy Ghost. Saul then proclaimed the divinity of Christ in the synagogues,* and when he had so done he went into retirement for some years; for he says, "Neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again to Damascus."

When the period of his retreat was completed, he says, "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none, save James the Lord's brother." † This was not a visit of courtesy, but on account of the office of S. Peter, as all the Fathers who have alluded to it testify. Again we read, that at Antioch, where Barnabas and Saul were, the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." ‡

There can be no doubt, then, that though called by God to the Apostleship, S. Paul had to submit to baptism administered by a man; to receive the Holy Ghost by means of a man; to go up to Jerusalem to visit the Sovereign Shepherd of the whole Fold, paying him the honour that was his due; and to have hands laid upon him by men, before he was sent to preach the

* Acts ix. 10–22. † Gal. i. 17–19.
‡ Acts xiii. 2, 3.

Gospel to the Gentiles. It is clear, then, that God, in calling S. Paul to be an Apostle, did not supersede the authority of S. Peter as the Head, nor the ordinary ministration of the Sacraments, inclusive of that of Holy Orders. This alone destroys the whole foundation of Irvingism; for if God had called the new "apostles" of the day, He would have followed the precedents He observed in the case of Saul, or rather S. Paul; that is, (1) "Arise and go into the city, and it shall be told thee what thou must do"; (2) if not baptized, to be baptized; (3) and then to go up to the place where the Shepherd of the Fold resides, to pay the honour due to him; and (4) to receive ordination, or at least the benediction of the Catholic Church.

But S. Paul, we are told, received the revelation of the Gospel directly from Christ. Well, what if he did? God may reveal His truth to any one He pleases. Visions and revelations have not been infrequent in the Church (and it was foretold that there should be visions, not only to Apostles, but also to laymen and women,—"young men" and "handmaidens"*); but because God is pleased to make known His will by divine revelations, that does not dispense with the authority He has set up in the persons of S. Peter and the Apostles. We have seen, in the case of S. Paul, that though called by God, and even instructed by Him in the mysteries of the Gospel, he had, notwithstanding, to receive all his Apostolic powers from the hands of men, *i.e.* men consecrated to

* Joel ii. 28; Acts ii. 17–18.

the sacred ministry. The foundation of Irvingism is as baseless as the sands upon the seashore.

If the commissions granted to the Apostles as a body extend to their successors, so of necessity the commissions given to S. Peter—the Head—separately and independently of the others, must likewise extend to his Successors. If the Church was constituted in a Head and members, that constitution must, if the Apostolic Succession be a truth, be perpetual. If one falls, so does the other. The Head and members stand or fall together, for they are inseparable. With regard to Anglicans, who say they have the Apostolic Succession, how is it that they ignore that of S. Peter as the Head? If this is true, and it is undeniable, then no such succession can be a valid one, unless it be reckoned from the Head. I am not speaking of Holy Orders: every bishop, even if a heretic or an apostate from Christianity, being himself really consecrated, can give orders to others; and though the illicit consecration is as real and true as an illegitimate son is a true man, yet notwithstanding he is not in the succession.* As an illegitimate son has no right to

* Upon this point S. Cyprian remarks, ". . . The Church is one, and being one, cannot be both within and without. For if it is with Novatian (anti-Pope) it is not with Cornelius (the Pope). But if it was with Cornelius, who by a legitimate ordination succeeded the Bishop Fabian, . . . Novatian is not in the Church; nor can be accounted a bishop [*i. e.* not legitimately so], who despising the evangelic and apostolic tradition succeeding to nobody, has sprung from himself. For he can by no means have or hold to the Church, who has not been ordained in the Church." (Ep. lxxvi. ad Magn. p. 152, and Ep. lii, ad Anton. p. 46. See also Ep. lv. ad Cornel. and De Unitate, *sup.* pp. 504, 505.

succeed his father in his family honours and estates, so no schismatic bishop or priest has any position whatever in the hierarchy of the Catholic Church, being without authority or jurisdiction; having power indeed to make the Blessed Sacrament, but only to result in the death and destruction of all those who, knowing better, wilfully and profanely receive it. No schismatic Churches, even if they have orders, can give life; and they are without authority to forgive sins, by means of the Keys, the power of which is alone obtainable from the Chief Shepherd of the Church, through the various grades of the Catholic hierarchy.

It has been proved from Scripture that Christ constituted S. Peter as the one Sovereign Shepherd of the one undivided Fold; that upon him as the Rock the Church was founded and built; that to him alone were delivered the Keys of plenary jurisdiction; and that on him alone was bestowed the power to confirm the brethren, *i.e.*, to teach the episcopate, and to provide for the appointment of pastors for the several flocks which compose the one Fold. Apostolic Succession, then, to be a real and a true one, must be reckoned from the See of S. Peter alone. Christ appointed all the Apostles; for He, being on earth, was Himself then the visible Shepherd of the one Fold; but S. Peter was the Original from whom, by divine appointment, the Apostles first obtained the light of truth; through whom, as some of the early Fathers attest, they received the Keys; and by whom they were to be "confirmed."

If the Original of Apostolical powers was S. Peter;

if S. Peter was the appointed Shepherd over all, then it stands to reason that there can be no Apostolic Succession in the ministry except that which proceeds, mediately or immediately, from S. Peter so long as he lived; and after his time from his Successors in the exalted office which Christ established in the Church. The best analogy which occurs to me is the case of any ancient Catholic diocese, where there are some hundreds of priests ministering in their respective parishes. Suppose one-third of these priests rebelled against the Bishop, and repudiated his authority, and were to retain the churches, with the emoluments appertaining to them; and if, after their time, there were others (we will assume they were priests validly, though not lawfully ordained) appointed in succession to these same churches in defiance of the authority of the Bishop, would they have the Apostolic Succession? Most certainly not; because the succession, to be a valid one, must be derived from the Bishop alone, for "the Bishop is in the Church, and the Church is in the Bishop," says S. Cyprian;* and apart from him there can be no succession in his diocese. And so, *mutatis mutandis*, with the Episcopate. No Episcopate is in the succession unless it is united with the See of Peter, which, S. Cyprian tells us, is the source of unity to the priesthood.†

It follows, then, that neither the Greek, the Russian, nor the many episcopal sects that exist, some of which have Holy Orders; nor the Anglican

* Ep. lxix. ad Pupian, p. 123.

† *Ib.* Ep. lv. ad Cornel, p. 86.

Church, which possesses no orders whatever, are in the line of the succession to the Apostolic College.

But the question will be raised, what Scriptural authority is there for the belief in an Apostolic Succession? This I purpose now to investigate; and I propose to draw your attention to the following points: (1) The necessity of the case, because of the principle originally created by God; (2) the general doctrine of the Apostolic Succession under the present dispensation; and (3) the truth of the Papal Succession, as founded upon philosophical principles, and upon such evidence,—implicit indeed—as may be found in Holy Scripture.

§ 2.

Succession a Divine Principle.

As I have already anticipated, to a certain extent at least, the subject I am now about to discuss, it is unnecessary to enter into detail concerning the succession of each link in the pedigree from Adam to Jesus Christ.

The point to which I desire now to draw your attention is the fact that the doctrine of a regular Succession to that position is a principle established by God upon this earth, and that, as long as the human race continues in its present condition, that principle must always have its place as one of the cardinal and immutable laws of God.

Monarchy is the form of government under which God has willed to place us, so far at least as our relations with Him are concerned. This being so, it follows that a Succession to that Monarchy is a principle instituted by God, and as long as that Monarchy remains, this principle must always be in operation.

There are three modes of succession given us in Holy Writ: (1) by absolute election, (2) by hereditary descent, and (3) by transmission of powers otherwise than by inheritance. Upon an examination of the Old Testament Scriptures, we find authorities for these three modes of succession.

When Almighty God had created the world, He elected that the creature He had made should be the Original of the whole human race, and that he and his successors should be lords of this earth. He was also the Priest of God, for although in the state of his innocence he had no sin-offering to present, yet he had another sort of oblation to offer,—the sacrifice of praise and adoration,—not merely on his own behalf and that of Eve, but of the whole living system of this world; for he was the apex of the entire creation having life. This is not a mere assumption, as is evident from the circumstance of God "walking in the garden in the cool of the day," * which He did not merely to converse with his new subject, but to receive his adoration and homage. This is an example of an absolute election; for had God so willed He could have made an angel incarnate to rule over all things

* Gen. iii. 8.

here below. And besides, there are mysteries connected with the creation of Adam and Eve, having reference to the future incarnation of Jesus Christ, of which we know little beyond what the Apostle said; *viz.* that our father was the First Adam, and Christ the Second Adam.

Then in the order of succession there are examples of absolute election, such as Shem*, who was preferred to Japheth, the elder brother, for no other reason apparently than that God willed that he should be the ancestor of the Holy Family and of the Church; Abraham,† to whom God delivered the promises in preference to his relatives of the elder branches of his family; Ephraim ‡, to whom Jacob gave the birthright of his tribe, and whom God declared was "His Firstborn" §; Moses ||, who was called by God, notwithstanding that Aaron was his senior; Saul ¶ and David **, the former the descendant of Jacob's youngest son, and the latter the youngest son of his father, who were selected successively to be the kings of Israel. Now these are examples of absolute election; that is, in a succession by hereditary descent, certain persons were chosen by God to be the head of the family of Adam in preference to those who would have succeeded in due course by the law of primogeniture had not God determined otherwise.

The law of succession was, as a rule, by here-

* Gen. ix. 26. † *Ib.* xvii. 1–8.
‡ *Ib.* xlviii. 12–20. § Jere. xxxi. 9.
|| Exod. iii. iv. Numb. xxxiii. 39. Deut. xxxiv. 7.
¶ 1 Sam. ix. 1, 2. ** *Ib.* xvi. 1–13.

ditary descent, the eldest son succeeding his father; but very often this law, because of some crime or irregularity of conduct, was suspended, and the younger was preferred to the elder. Cain * lost the birthright because he murdered his brother Abel. Jacob succeeded his father because Esau had broken a patriarchal command not to marry a Canaanite †; Joseph ‡ obtained the position of Jacob in the place of all his elder brothers, evidently because of their attempt to deprive him of his father's favour, and for selling him a slave to the Ishmaelites. Reuben and Simeon forfeited their position on account of their crimes, and Levi was the appointed ancestor of the sacerdotal tribe of the kingdom and Church of Israel. Judah, the next brother, became the progenitor of the royal house of David, whose heir was Christ.§

But there was another law of succession, *viz.* the transmission of powers by imposition of hands, and by consecration or investiture. Joshua was appointed commander and leader of the children of Israel, and to enable him to execute this office he received some portion of the Spirit of Moses, which was transmitted to him by Moses when he imposed his hands upon him.‖ The other case is that of Aaron and his sons, who were consecrated by Moses, the former as Highpriest, the latter as Priests, and empowered by Moses to offer

* Gen. iv. 1–16.
† *Ib.* xxvi. 34, 35, comp. with xxiv. 3.
‡ *Ib.* l. 16–18. § *Ib.* xlix.
‖ Numb. xxvii. 18–23; Deut xxxiv. 9.

the sacrifices ordained by the law.* But in addition to the mere sacerdotal office there was another, which consisted of the Highpriest being the Teacher of the precepts of the law, and the ultimate Judge of all matters concerning legal questions, whose decisions were binding upon all, under pain of death.† This high and exalted office devolved upon Eleazar, the Highpriest in succession to Aaron, which took effect immediately after the death of Moses, who, by divine appointment, succeeded him in those functions; and after him to his successors, till the close of the Mosaic dispensation. The symbol of these offices of Teacher and Judge was the "Chair," according to our Lord, when He said, "The Scribes and Pharisees sit in the Chair of Moses; all, therefore whatsoever they bid you observe, that observe and do." ‡ This succession, then, was first by transmission of powers, in the one case by the imposition of hands, and in the other by consecration and investiture.

From the foregoing considerations, it is evident that the principle of a Succession to the Headship of the world (as Chief of the eldest family of Adam), and to the Vicarship of God, was one divinely ordained from the very beginning; and in its mode of operation there were three laws, instituted by the same Supreme Authority; *viz.* (1) by absolute election; (2) by hereditary descent through the eldest son, with exceptions for certain reasons in favour of his younger brother; and (3) by transmission of power by means of imposition of hands, or con-

* Levit. viii, ix. † Deut. xvii. 8–12.

‡ S. Matt. xxiii. 2, 3.

secration, or investiture. And this principle of a succession was ordained to continue for ever, the *modus operandi* depending upon circumstances.

The succession then beginning with Adam and Seth ended, so far as the Mosaic dispensation was concerned, in Jesus Christ, who was the heir of Adam, Noah, Abraham, Jacob; and as such He was by right of His birth, as Man, the Head of the human race, and the Priest-King of the world, and in that capacity the Representative of the Father Almighty.*

But of course Christ, being very God (as well as very Man), was so by a higher law,—*viz.* by the absolute election of the Holy Trinity; so that His office as Head, King, and Priest—as the Second Adam,—was by both divine and human right.

Now we come to the main point of this great question, what did Christ do with the offices that

* And this Christ was, not only by right of election but by hereditary descent. The Birthright, as we have seen, was in the tribe of Levi as represented by Aaron and his heirs in the direct line; but in process of time the line became confused, other branches being substituted for the rightful one, and in the time of our Lord it is probable the family of Aaron in the direct line was extinct. And it is a fact also that strangers in blood were sometimes appointed to the Chair of Moses. Upon the failure of that tribe, the Birthright of Adam and Jacob would revert to the tribe of Judah, the next brother, who was the ancestor of Jesus Christ according to the flesh. Christ, then, by hereditary right, would then be the literal heir of the world. But supposing that the tribe of Levi was not extinct, then our Lord would be all the same the true heir by right of election, which we have seen was ordained as one mode of succession no less than that of lineal descent.

reverted to Him? Did He take them with Him into heaven, without appointing some one to occupy His place upon earth? To have done so was impossible without violating the fundamental principle He had Himself at the beginning established. As long as the present state of things shall last, the Headship of the world and the Vicarship of God must be represented on earth by some one in accordance with all former precedents. If He had chosen to remain visibly on earth, and to reign permanently in Person, then no succession would be necessary, not because of any change of the ordained law, but because the condition of things requiring a succession would have come to an end. But having ascended with the intention of not returning till the end of time, then, with all reverence be it said, it was imperative on Him, in obedience to this principle—which once established is immutable as long as mortality is the rule of this life—to elect one to succeed Him in His offices as King-Priest, Teacher, and Judge; and not only so, but to provide for a line of a regular succession.

The question then is, did Jesus Christ elect and appoint some one to occupy His place on the earth before His departure into the heavens? It has been proved that He did. He elected S. Peter to that exalted office; He constituted him to be the Prince Shepherd of the entire Fold, subjecting all—the other Apostles included—to his Sovereign rule; whom He designated with His own name "the Rock," upon which Rock He founded and built His Church; to whom He delivered the Keys of plenary jurisdiction; and to whom He assigned the office

of confirming his brethren. S. Peter then by absolute election became the Representative of Jesus Christ, to whom He transmitted all his authorities and powers, thus establishing him as the Head of the human race, the Sovereign Ruler (*de jure,* to become so *de facto** in his Successors after the conquest of heathendom) of the world in the domain of religion, the Prince Shepherd of the one indivisible Fold; the infallible Teacher of the doctrine of faith and morals, the ultimate Judge in all causes concerning the law under the Gospel; and the one supreme Executive of the Empire-Church of Christ. This was S. Peter's position according to the principles laid down from the very beginning, as well by the authority of those special commissions which he alone received from his divine Master; which principles he recognized and carried into effect.

In due time S. Peter's course in this world would come to an end, and after paying the debt of nature he would depart to rejoin the Lord,—his office would then become vacant, and by the operation of the same immutable principle, another would be appointed to succeed him in all those offices stated above. And this appointment would be made by election, for the Catholic priesthood being a virginal one (after the order of Melchisedec without father or mother), the hereditary law would

* The typical Chair of Moses indicates how this could be, for some of the principal prerogatives of this Chair were in abeyance till the conquest of Canaan had been accomplished. The Pope has authority over all Christian kings, but as long as he was himself a subject of the Emperor, he could not effectually exercise it.

have to yield to that other law which we have seen was also established under the Mosaic dispensation, consisting of a transmission of orders and missions either by ordination, or by consecration or investiture. And as Successors after Successors died off, others, in obedience to the same unchangeable principle, would be chosen; to be followed again by others, until Christ shall return at the end of time to judge the world and to inaugurate that last and eternal dispensation, when mortality shall be swallowed up by immortality, when the reign of sin shall for ever cease, and the whole body of the faithful, from Adam to the last child that shall be born and baptized, shall be introduced into the realms above, to enjoy the Beatific Vision for ever and ever. This principle of a succession is sufficient of itself to establish the necessity of the Papal Succession; and also the fact that such Succession could never fail, because, if it be a principle established by God, which it is, it alone suffices as the strongest proof we can possibly possess,—better even than all the written documents in the Chancery of the Church,—and a most certain guarantee, that the Providence of God will never for a single moment fail to give effect to what He has ordained. But notwithstanding this, I propose to collect such evidence as exists in the New Testament as proof of what is called the Apostolic Succession.

§ 3.

General Scriptural Evidence in favour of a Succession in the Ministry.

The whole doctrine of the Apostolic Succession is contained in the very first act of the infant Church after the ascension of Jesus Christ. The account given is as follows:—"And in those days Peter stood up in the midst of the disciples, and said (the number of names together were about an hundred and twenty), Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them which took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem: insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of

His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen, that he may take part of this Ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles."

In the above passage the general doctrine of the Apostolic Succession is contained. (1) We observe the Sovereign Shepherd of the entire Fold exercising one part of his office as the Pastor and Confirmer of the brethren; *viz.*, informing the whole Church of the vacancy that had occurred in the Apostolate, and then stating the necessity of filling it up, the qualifications necessary for the office; followed by the nomination of two candidates, and the election of one of them to the Apostleship. We have here a clear view of the position of the Chief Shepherd in making provision for new pastors. (2) The doctrine of the succession is involved in the general address of S. Peter, the object of which was to direct the choice of an Apostle in the room of Judas Iscariot, who by "transgression" had vacated his office. (3) This doctrine is more particularly expressed by S. Peter's application of the words of the Psalmist, who said, referring to Judas, "and his Bishoprick let another take"; that is, to use ordinary ecclesiastical phraseology, that his "place" being vacant, it is

* Acts i. 15–26.

necessary that another should be appointed to it in succession.

It is alleged by some that no ordination followed the election of S. Matthias, but that he was simply "numbered with the eleven Apostles"; but if we examine the text, this will be found not to be true: for S. Peter says, "one must be ordained to be a witness with us of His resurrection," "that he may take part of this Ministry and Apostleship"; that is, he must be constituted by some process an Apostle and Minister in the Church of God. It is said that the Holy Ghost was the real ordainer of S. Matthias. The Holy Ghost, in point of fact, is the ordainer of all sacerdotal ministers; but if it is meant that He elected and ordained S. Matthias in a more marked manner than He ordinarily does in the election and ordination of ministers in general, there is not a vestige of evidence in the text. Indeed, He could not have been present as He was at the time of S. Paul's consecration, because this event occurred before His solemn advent on the day of Pentecost, which took place some days subsequently. But it is said that "he was numbered with the eleven Apostles," that is, he had been confirmed and ordained by S. Peter (as S. Chrysostom tells us*), even as the

* S. Chrysostom makes the following observation on this passage respecting S. Peter's right of election and power of ordination. After saying how S. Peter had "been entrusted with the Flock," and how he did "everything with the common opinion, nothing of his own authority, nothing impiously," he says, "Was it not for Peter to make the election himself? Yes, most assuredly; but that he may not seem to bestow it of favour, he does

other Apostles had been chosen and ordained by our Lord Himself; and the only method expressed in Scripture for the ordering of ministers was by the imposition of hands. The "numbering with the eleven Apostles" is a phrase not to be overlooked. It shows that S. Matthias was not the successor, *strictly* speaking, of Judas Iscariot, but of the Apostolic College; and as every corporate body is vested in its Head, so, consequently, all successions are reckoned from him; for there can be no succession out of union with him.

In different parts of the inspired Scriptures of the New Testament, we have several descents in the Apostolic genealogy given us, which I will briefly state. The first in the order of narrative is, that in the cities of Antioch, Iconium, and Derbe S. Paul and Barnabas, after prayer and fasting, "ordained them elders [or presbyters] in every Church,"* that is, they constituted successors of the Priesthood in the Churches established in those cities. S. Timothy is another instance given us:

not this. And besides, he was not yet endowed with the Spirit . . . . So far was he without all vainglory, and he looked to one thing alone; and yet he had a power of appointment, which had no like type in all [or, as the Oxford translation has it, "And yet he had the same power to ordain as they had all collectively," *i.e.* that his own power was equal to all the rest put together, so that he could act without their consent, but they could not without his]. . . . He first acts with authority in the matter, as having all put into his hands; for to him Christ said, "And thou, being converted, Confirm thy brethren" (Oper., T. ix. Hom. iii. in Act., n. 2, 3). In another passage he says that S. Peter ordained S. Matthias (T. x. Hom. xviii. in 2 Cor., n. 3).

* Acts xiv. 19–23.

he was constituted a bishop by S. Paul; for he says, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God has not given us the Spirit of fear; but of power, and of love, and of a sound mind."* These words are found in the ordination service of the Church of England; so that no Anglican can doubt that they refer to the solemn ordination and consecration of a bishop of the Church of God. In another passage there is a similar one referring without doubt to another ordination of the same person, which, if so, must have been for a lower grade in the sacred ministry. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."† We are not informed positively whether Titus had been ordained and consecrated; but, taking into consideration that others were in this way appointed to the sacred ministry, there can be no doubt that we may assume that he had been constituted according to the Apostolic law to the office of chief bishop over the Isle of Crete. Titus received from S. Paul mission to appoint bishops in that isle. He says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders [or presbyters] in every city, as I had appointed thee."‡ S. Timothy received an admonition to "lay hands suddenly on no man,"§ implying, taking into account the context, that one

* 2 Tim. i. 6, 7. † 1 Tim. iv. 14.
‡ Tit. i. 5. § 1 Tim. v. 22.

part of his office, like S. Titus, was "to ordain elders in every Church."

Now, in the above account we have given us the following descents in the Apostolical line:—(1) S. Matthias and S. Paul (I place them in the order of time); (2) the presbyters of the Churches of Antioch, Iconium, and Derbe; S. Timothy, and S. Titus, all of whom were consecrated by S. Paul; (3) the presbyters or bishops ordained by S. Titus and S. Timothy. So that we have at least one descent from those who had themselves been consecrated by the Apostles. The principle, then, of an Apostolic Succession is one that is proved to be a divine fact. And we see how true it is that the principle of succession is one that was ordained in the beginning by God, as the only mode by which His Kingdom and Church on earth could be perpetuated;—under the former dispensation in the Princes of the twelve tribes (I am still speaking of the general succession), and in the present dispensation in the Princes of the Apostolic College. It will, however, be alleged that these successors of the Apostles were not Apostles, that is, of not the same order as the original twelve.

The Apostles appointed by Christ had two distinct offices, each of the highest order; first, as *ocular* witnesses of our Lord's life, death, resurrection, and ascension; secondly, as Priests and Bishops, using the term Bishop in the ordinary ecclesiastical sense. As *ocular* witnesses of our Lord's life, death, resurrection, and ascension, and of the whole doctrine of faith revealed to them, they could have no successors. Not even S. Paul

was a successor in this sense, except by revelation, and by seeing Him in the third heaven, to which he was for a time assumed. But in the sense of succession to their teaching office, every one duly ordained is a successor; that is to say, that the Tradition of faith has been handed down by each generation of pastors till this day. The first Apostles also differed from their successors, in that they were inspired by the Holy Ghost, at least such of them as were the authors of the New Testament. They had, too, a fulness of jurisdiction, which those who succeeded them in the Churches they founded did not possess: except in the case of that of S. Peter, because that Church was the appointed Head over all Churches: for remember, S. Peter received, as his *ordinary* jurisdiction, all the powers and authorities of Jesus Christ, and this singly, alone, and independently of the other Apostles; they, on the other hand, received nothing exclusively of S. Peter, but as a body in union with, and subject to, him who had received everything singly in himself.

The Apostles exercised jurisdiction as members of the Apostolate; S. Peter, on the other hand, did so as the Apostolate itself, being the Head, in whom all jurisdiction was vested, to whose office it was inseparably annexed. While then the jurisdiction of S. Peter, being annexed to his See, descended to his Successors in that See, that of the other Apostles died with them, for none of them, as *Apostles* of the College, had any See; for, as an ancient Father says, there is but "one Chair," even

as "God," "Christ," and "the Church" are each "one." * Except these distinctions which I have pointed out, there is no difference whatever between the ordinary office of an Apostle and his successors. Indeed the first bishops were called apostles, as, for example, Titus, Epaphroditus of the Philippian Church, Sylvanus, Timotheus, and many others. Speaking about Titus and others, S. Paul says, "they are the apostles of the Churches": and with regard to Epaphroditus, he is expressly called the "apostle" of the Church of the Philippians.†

There was another title by which the Apostles were sometimes known, *viz.* "Angel." S. Paul was so called: "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an Angel of God, even as Jesus Christ." ‡

Under the same title the seven heads (*i.e.* bishops) of the seven Churches of Asia were styled. These were apostles (for ἀπόστολος and ἄγγελος are really synonymous terms§) who ruled over those Churches in S. John's time, and who had doubtless been appointed and ordained by him, that is to say, if they were literal Churches; or if they were types, embracing in figure the whole Church to the consum-

* See Oper. S. Cyp., Ep. xl. ad Pleb., p. 53; also Oper. S. Optat., De Schism. Donat., l. ii. n. 2.

† 2 Cor. viii. 23; Phil. ii. 25; 2 Thess. i. 1 and ii. 6. In both the word ἀπόστολος is used; *i.e.* apostle. See Eus. H. E. l. i. c. xii.

‡ Gal. iv. 14.

§ These two words both mean one sent as an envoy to convey tidings.

mation of the world, then we have the principle of Apostolic Succession given us for the whole period of the Christian dispensation. The Apostolic Succession, then, is a verity, ascertained to be such by the authority of Scripture. We have seen how S. Matthias was chosen, and how others were ordained by the Apostles, and also by others who had themselves been consecrated to this high office; so that there cannot be the shadow of a doubt that the principle established by God in the beginning, that offices should be perpetuated by means of a regular succession, finds its place under the Gospel dispensation; for, having been once established as a principle, it must needs continue until the consummation of the world.

§ 4.

Perpetuity of the Office of S. Peter.

We have ascertained from the Gospels the nature of the commissions that were granted to S. Peter singly and independently of the others; we have also observed, in the history of the infant Church, as gathered from the Acts of the Apostles, and from the remaining Books of the New Testament, that the principle of a succession to offices, which had been ordained by God in the beginning has its place under the economy of the Empire-Church of Christ, and this by His own authority. The question we have now to determine is, whether there is any evidence in Scripture to show that

this law was applicable to the position of the Prince of the Apostles. If it is so, why did not the Holy Ghost cause some of the Apostles to inform us of the fact in clear and precise language? There is one answer that may be given to this question: that it was not customary for the Apostles to enter into any details touching the doctrine and discipline of the Church. The Gospels consist of a narrative of the chief events of the life of Christ and of His teaching, the institution of the Empire-Church and of the Sacraments, and the necessity of believing on Him; but with the exception of the several commissions to the Apostles no details are given us, so that without some authorized interpreter it is impossible for any one to draw up any such formula of faith as would command the adhesion of all Christians. The present state of Protestantism and Anglicanism (whose fundamental principle is,—the former, "the Bible and the Bible alone," without comment; and the latter, the Bible with the interpretation of the first five centuries, each person, however, being the interpreter for himself of its meaning, which he regards as binding upon his conscience) is a fair example of this. Private judgment being the fundamental principle of both Protestants and Anglicans, the result is such as we see all around us,—divisions and subdivisions concerning the most important articles of faith and discipline. And it is the same with respect to all the other Books of the New Testament. None of them were intended to teach men the faith in its fulness: they were admonitions to the faithful in various places, the object being

to correct some special faults into which they had fallen. Indeed, S. Peter, as has been observed, said that in the writings of S. Paul (nearly one half of the New Testament) there were "some things hard to be understood."*

The mission of the Apostles was not then primarily to write down all the faith which they had received, but to *preach* and to *teach* it, *i.e.*, to make known orally to all nations the saving truth of our holy religion.† That was the mission the Apostles received, and there is no other

* 2 Pet. iii. 16.

† The following passage is often quoted by Protestants and Anglicans :—"Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of Me" (S. John v. 39). There can be no doubt that our Lord alluded to the canon of the Old Testament, and which contained a very full account, in prophetic language, of the Christ that was to come. And then He says, after His Resurrection, addressing the two disciples at Emmaus, "O . . . . fools . . . . ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself" (S. Luke xxiv. 25–27). And upon another occasion He said to the disciples, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me" (*ib.* 44). S. Paul, too, commends the Bereans because they "searched the Scriptures daily, whether these things were so" (Acts xvii. 11). And in his Epistle to S. Timothy he remarks that "from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 16, 17. See also Rom. xv. 4.) The Scriptures referred to were those which formed

respecting the manner of making known to all the faith of Christ. And our duty as laymen is correspondent to that of the Apostles and their successors. We are not directed to read the Scriptures for the purpose of learning what the faith consists of, but to "hear." This is evident from the following passages: (1) In the final

the Old Testament, and the object of those who searched them in the time of Christ and the Apostles was to ascertain whether our Lord was the Christ, the Son of the living God, that is, the "Messias who was to come." The New Testament was not then written, except in part: there is no evidence to show that it was intended to be to the Christian Church what the Old Testament had been to the Israelites. Under the Mosaic dispensation the law was written in fulness and completeness, and in the form of a code; whereas under the Christian dispensation the Gospel is not written in any fulness or completeness, nor in the form of a code; for, as has been asserted in the text, there were many things which are not therein inserted. Formerly everything was determined by the written law; latterly, not merely by the Gospel in pen and ink, but by the Gospel as expounded by living teachers, and accepted by their hearers as very truth. This is the distinction between the Old and New Testaments. In making these remarks I am not intending to disparage the reading and the studying of the Sacred Scriptures, but to show that the New Testament was never intended to be a work giving a complete and exhaustive revelation of the doctrine of faith and morals.

There are two ways of reading the Scriptures, one right and the other wrong. We may do so for the purpose of edification and instruction, which is commendable; but not so if our object be to pass judgment on matters of faith, or for the purpose of framing for ourselves a rule of faith. It is S. Peter who says that no prophecy [or rather teaching] of the Scripture is of any private interpretation. For the prophecy [or teaching] came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. i. 20, 21; comp. *ib.* iii. 15, 16.

commission to the Apostles: "Go ye therefore, and teach all nations, ... teaching them to observe all things whatsoever I have commanded you."* And S. Paul, in his Epistle to the Romans, says: "For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"† And to show that this was the divine intention, our Lord says, that if any one "neglects to hear the Church, let him be to thee as an heathen man and a publican."‡ Such being so, there was no intrinsic reason why everything should be written with pen and ink; for we are commanded, not to read, but to hear and obey. Hence the written Word informs us of an unwritten Word: for example, the many omissions which S. John tells us exist, which, if they had been written, the world itself could not contain them;§ that is, the sacred writings would have become so voluminous as to be practically, for all ordinary reading purposes, useless. Is is enough to point to the tomes of the sacred Councils, which are little else than definitions of faith, and promulgations of canons of discipline,—all of which are for the edification of the Church, to be made known by "*teaching*," and to be heard by the faithful and by them obeyed. We are told by S. Luke, that during the forty days

* S. Matt. xxviii. 19, 20.
† Rom. x. 13–15.
‡ S. Matt. xviii. 17.
§ S. John xxi. 25.

after the resurrection, Christ "showed Himself alive after His passion by many infallible proofs," to His Apostles, giving them "commandments," and "speaking of the things pertaining to the Kingdom of heaven."* There are no passages in the New Testament which tell us categorically what those "commandments" were, nor is there any particular account given us of those "things pertaining to the Kingdom of heaven," to which S. Luke alludes. S. Paul speaks of a certain "form of sound words," "form of doctrine," and "traditions,"† and S. Peter of certain "commandments"; but they do not tell us what they were. They preached them, but they did not write them. Therefore, no argument can be drawn against the doctrine of the Papal Succession, because there is no allusion to it to be found in the New Testament, except, perhaps, in the Apocalypse. But, nevertheless, the doctrine may be fairly deduced from what is written even in the New Testament; the consideration of this must, however, be deferred until after we have examined certain philosophical principles founded upon certain data which possess Scriptural authority.

In everything having life there are always two substances, which co-exist as long as one or the other remains, *viz.*, the Principle and its Subject,

* Acts i. 2, 3.

† Rom. vi. 17; 2 Tim. i. 13; 2 Thess. ii. 15, &c.

the latter being dependent upon the former for its existence, and the manner of its existence. This principle is called the Forma. What do we understand by this word Forma ?* In both mediæval and modern philosophy it is defined to express that

* This term "Forma" has been variously interpreted by philosophical writers from the remotest antiquity; but they all seem to agree that it expresses the essence of the thing, whatever that may be. Bacon says, "They inferred, if the world were a living creature, it had a soul and spirit, by which they did not intend God, for they admit of a deity besides, but only the soul or essential Form of the universe"; that is to say, the universe (viewed as a living creature) was the Subject, and the Spirit the Form. Archbishop Thompson says that "as it is the Form which proximately and obviously makes the thing what it is (although there can be no Form without matter), the word Form came to be interchanged with essence and nature." (Quoted from Latham's Dictionary of the English Language, founded on Dr. Johnson and Todd.) Dr. Ogilvie says, "Essential Form is that mode of existence which constitutes a thing what it is, and without which it could not exist." (Imperial Dictionary.) Professor Fleming, of Glasgow, says, "As the word Form denotes the Law, so it may also denote the class of cases brought together and united by the law. 'Thus to speak of the Form of animals might mean, first, the law or definition of animal in general; second, the part of any given animal by which it comes under the law and is what it is: and last, the class of animals in general formed by the law.'" (Vocabulary of Philosophy, p. 193, 3rd edition, London, 1876.) S. Thomas, the greatest thinker since the days of the Apostles, gives the following general definition: "Everything by which anything is operated in the first instance is its Forma." —(1, q. 76. 1 Corp.) Again, "Every Forma is either itself the nature of the thing, as in simple things; or its constitution, in compound things."—(3, q. 13. 1 C.)

The Forma is the principle or law of existence of the thing, whatever it may be: of man it is his Soul; of the soul it is God. Of the solar system the principle or law is the Sun, which rules the planets: by its power of attraction it keeps them in their

which constitutes a thing what it is, without which it cannot exist. It also expresses the mould by which shape is given; the model, pattern, or image by which anything is fashioned. Hence, when a person is the Forma of a living system, he is sometimes described as the Personification, the Type, and the Figure of the system, which originates in him, or fashioned after him as its Model, Pattern, or Image. But in this part of my work I use the word chiefly to express that essential Something which is to its Subject its vital, motive, and active principle, without which it ceases to be what it is; that is to say, in respect to persons, death; and to systems having life, disintegration or extinction. The following illustrations will explain both my meaning and the object I have in view in presenting this argument for some consideration.

1. The Most Holy and Undivided Trinity, consisting of three Persons, co-eternal and co-equal, compose that Being whom we call God. He is the Forma of Himself, for, being self-existent, no other

places. In systems having life, the principle or law of the family is the Father, who was the cause of its existence, and by whom it is governed. The principle or law of a kingdom is the King, without whom (I mean the office) it cannot exist as such; for he is the ruler, the lawgiver, and the executive. The Sun is (so to speak) the soul of the solar system; the Father the soul of the family; and the King the soul of the kingdom. The Church was constituted as a Monarchy, that is a Universal Empire, with one at its Head, described as the Shepherd of the Fold. S. Peter was, then, the Forma (*i.e.* as it were), the soul or essential principle of the whole.

can be His vital, motive, and active principle. He alone is self-existent, and therefore He alone is His own Forma.

2. Almighty God is the Universal Forma of all things, of the Angelical hosts, and of all other creatures, for it is by Him they "live and move and have their being."

3. But it has pleased God to establish upon earth Formæ of great variety, which under Him are to their respective Subjects their vital, motive, and active principle. For example, in the lower animal creation, from the king of the forest to the smallest insect that "creepeth on the face of the earth," the Forma of each is the Spirit by which it lives. This is evident from the words of the Preacher: "Who knoweth . . . the Spirit of the beast that goeth downward to the earth."* This Spirit is the essence of its existence as a living creature, without which it cannot perform a single function of its nature.

The Forma of a man is his Spirit, which we commonly call the Soul. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the Breath of life: and man became a living Soul."† The body of a man is one thing, the Soul another: the former from the earth, the latter from heaven. Before God inbreathed into his nostrils the Breath of life, he (or rather his body) was no more than a lump of clay without life; but the moment that inbreathing took place, he became an animated being, endued

* Eccles. iii. 21. † Gen. ii. 7.

with vitality and energy. The Soul, then, is to man his Forma, his vital, motive, and active principle.

With regard to systems having life, the lowest in the scale of intelligent creation is the family. A family consists of parents, and children issuing from them. Who, here, is the Forma of the family? It can be no other than the Father, who is the cause of its existence as a family, upon whom, under God, it depends for its subsistence and prosperity. He is to it, its vital, motive, and active principle.

And the same principle is to be found in every tribe or clan having a political existence. The tribes or clans consist of the aggregate of families which have sprung from a primordial family, the head of which was the original chief, whose representative (*i.e.* the head of the family in direct descent from the first one) for the time being is its Forma, being to the whole what every father is to his own particular family. Hence in every family there is a hierarchy, so to speak, of Formæ, viz. the Representatives of the ancestor, the Sire respectively of all the families owning him for their first progenitor, and the Father of each particular family. As long as the family, families, and clans remain, the Forma exists; when part, or the whole family or clan becomes extinct, the Forma of course becomes extinct likewise.

When we speak of a kingdom, we do not mean simply the territory within which it is situated, but of the families and tribes which form its native-born population, subject to the authority of

the king. In ancient times the reigning sovereign was the representative of the ancestral family, from which the whole body of the people descended, and was, by right of position, its supreme ruler. In process of time, by means of conquest, the weaker countries were absorbed into the dominions of the stronger, and thus became large and powerful kingdoms: as is the case at the present time in every part of Europe and even of America. The Forma would, in ancient times, have been the Head of the eldest and ruling family; in later ages, he who had obtained possession of the throne, because he is to the whole kingdom and its dominion its vital, motive, and active principle, without whom the whole realm would cease as such to exist. There are only two methods by which a given kingdom can be destroyed,—(1) by conquest, when it ceases as such to be, and (2) by a revolution; that is, a change in the form of government, when the kingdom as a polity has become extinct, to undergo a new transformation, it may be into a republic, in which case the Forma would be in the governing authority, whatever that may be; and as long as the republic lasts, so would that kind of Forma continue to be its vital, motive, and active principle.

An empire (using this term according to its common acceptation) is a polity composed of two or more kingdoms, subject to one Imperial Sovereign, known in ancient ages under the title of the "King of kings," * and in the present time by that

* Ezra, vii. 12.; Ezek. xxvi. 7.; Dan. ii. 37.

of emperor. In this sort of polity the "King of kings," or Emperor, is the Forma of the whole empire, the existence, unity, and policy of the whole being dependent upon him. Within the empire, the head (either by hereditary right, or by election or absolute appointment), of each kingdom or province is its Forma, because it is immediately subject to him as king, or viceroy, or lieutenant, and he is to it, its immediate vital, motive, and active principle. If the office be extinguished, be it the king or lieutenant, the autonomy of the province is destroyed and absorbed into the general dominion of the Superior Sovereign.

Now, in the instances I have given, it is clear that there is a Something which is to every living creature or system its essence of life, without which the creature or system cannot continue its existence. God is the Forma of all things in heaven and earth: if we could suppose the possibility of God becoming extinct, the heavens, with its myriads of angels and saints, and the stars and planets, our earth included, with all their inhabitants, would be reduced to nothing. The Forma of man is his Soul; when the Soul departs, the body ceases to exist except as a corpse. The Forma of the family is the Father; when he dies, the family is scattered to form new relations. The Forma of a tribe or clan, or of a kingdom or empire, is the Chief, King, or "King of kings" (in modern times called an Emperor); when any of these, for any reason, becomes extinct, the Forma of course ceases to exist, so far as these tribes, king-

doms, or empires are concerned. It is, then, a law established by God, that every man and aggregation of men formed into families, and kingdoms, and empires, have a SOMETHING which is to them respectively their vital, motive, and active principle, without which life or existence cannot be retained. This Something, philosophy, as I have shown, describes as the Forma; and it follows that the Forma and its Subject must ever coexist as long as the one or the other continues in life or existence. This is clearly a fundamental law both in the natural and in the political order.

The question we have now to consider is, who is the Forma of the Empire-Church? And in investigating this point we must be careful to understand what we are about to discuss. I am not now regarding the Church in her internal aspect, nor in the interior mission of the Holy Ghost in her members, individually or collectively, nor am I discussing the mysteries of the faith, nor of the Sacraments, nor the essence of her public worship, but her external aspect as a visible organization, established upon the earth by Christ Himself, and which He intended to continue in its integrity till the final consummation of all things.

My thesis is this, that every visible system (*i.e.* as distinguished from individual creatures) having corporate life, must of necessity have a visible Forma, which is essential to its existence, the absence of which results in disintegration and ultimate destruction. Who, then, is the Forma of the Empire-Church of Christ? Some will say Jesus Christ. True Jesus Christ is the Forma of

the universe, and also of everything upon this earth, and the Forma of Jesus Christ is His Godhead. In this general sense He is the Forma of the whole of His Family in heaven and on earth. He is, too, the Forma of all kings and rulers, for it is by Him that they reign and decree justice. He is, without doubt, the First Cause of all things; but He has been pleased to establish upon earth secondary causes, and these secondary causes are the immediate cause of all things at present existing upon earth. The Ancestor is the secondary cause of the existence of his tribe or clan; the Father of his own particular family, &c.*

Therefore, while it is true that Christ is the First Cause and Forma of the Universal Church, He has been pleased to constitute One to be the visible Forma of the visible Empire-Church upon earth. Who, then, was constituted to be that Forma? Holy Scripture tells us that it was S. Peter. The three commissions granted to S. Peter, separately and independently of the other Apostles, indicate this fact. He was constituted the one Shepherd of the one Fold, "Be thou the Shepherd of My sheep": — The Teacher of the brethren, "Be thou the Confirmer of thy brethren": — the Judge in causes of faith and morals as well as in all matters relating to the conduct of Christians, "I will give thee the Keys of the Kingdom of the heavens, and whatsoever thou shalt bind upon the earth shall be bound in the heavens; and whatsoever

* Job says, "Nothing upon earth is done without a cause, and sorrow doth not spring out of the ground."—Job. v. 6.—(Cath. version.)

thou shalt loose upon the earth, shall be loosed in the heavens." He who received these plenary powers apart and independently of the other Apostles, was nothing less than the Sovereign Prince over all, the Apostles included. He was, therefore, the Forma of the Empire-Church; that is, he was to it, its vital, motive, and active principle, without whom the whole Empire-Church would immediately fall to pieces.

It is, however, alleged that all the Apostles were equal to S. Peter in honour, dignity, power, authority, and jurisdiction. If we are to be guided to a decision on this point by Holy Writ, then the answer is, that the sacred oracles flatly contradict this allegation. Christ established His Kingdom after the model of the ancient kingdom of Israel, *i.e.* in twelve mystical Princedoms, one of them having the Supremacy. The Antitype—*i.e.* the Empire-Church—must agree in all essential features with the Type. The supreme authority in the sacerdotal kingdom of Israel was the Highpriest, who was the occupant of the Chair of Moses, and was the ultimate Judge in all causes whatever, inclusive of the moral and civil law; to him, as such, even the king was by law subject. So in the Sacerdotal Empire of Christ there must be One to exercise similar functions, *viz.*, to interpret the law divine as delivered to the Church by Jesus Christ Himself.

Then, if we examine the terms Christ employed when instituting the Empire-Church, we shall observe that, after constituting the twelve Apostles as Sovereign Judges of the twelve mys-

tical tribes, he immediately turned to S. Peter, and after giving warning that all would be "sifted," and after informing him that He would pray that his faith should not fail, He said, "Be thou the Confirmer of thy Brethren"; that is, though I erect twelve provinces or principalities, and set you, the Apostles, respectively over them, yet the Sovereign Authority over all I place in the hands of him to whom I have given the confirming power, even him whom I shall constitute the one Shepherd of the one Fold, and to whom I have promised to give the Keys. The Empire-Church of Christ consisted of many kingdoms in one Kingdom, being independent, no doubt, of each other, but all dependent upon him whom He had made the Sovereign Head. The account then given of the constitution of the Apostolic Kingdom utterly annihilates the notion that the Apostles were equal in all points to S. Peter. And this is evident from the two commissions to bind and loose, in which it was shown from the text of the Gospel and from the Commentary of Origen, that the Jurisdiction of S. Peter and that of the Apostles generally were not identical, the one extending to all "the heavens," the other to one "heaven" only. And S. Peter himself seems to indicate this distinction of authority and jurisdiction, when, addressing the assembled Church on the occasion of the election of a new Apostle, in allusion to Judas, he said, "He was numbered with us, and had obtained part of this ministry"; that is, not the whole of "this ministry," but a share only. S. Peter also by his speech and action in this matter showed that the whole

ministry belonged by right to him, and to him alone, and that the others shared it with him and under him.

It is evident, then, that S. Peter was the Head of the whole Body, having as such Supreme Power, Authority, and Jurisdiction over all. He was therefore the constituted Forma of the whole Empire-Church, being, under Christ, its vital, motive, and active principle.* And this brings us to the point

* The Greek equivalent for Forma is *τύπος*, and this word is employed in Holy Writ in four senses: (1.) Persons who are the Types or the Figures of Christ; and things such as the tabernacle and its contents, which pre-represented things that were to follow in the Christian dispensation (see Rom. v. 14; Heb. viii. 5). (2.) Examples for copying from, such as the "Pattern" that was shown to Moses for constructing the tabernacle, the altar, &c. &c. (see Exod. xxv. 40; Acts vii. 44). (3.) This word is also used to express the symbol of faith commonly called the Creed, which is the Pattern by which we are bound to shape our own ideas concerning the doctrine of faith (see Rom. vi. 17). (4.) Official personages, in relation to those subject to them, are described in Scripture as the Forma, or Type, after which they are to model their own conduct as members of the Church, *i.e.* in faith and practice. "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample," *i.e.* a Type, Model, or Pattern, *τύπον* (Phil. iii. 17). It must be borne in mind that the "Ensample" or Model was not that of S. Paul *personally*, that is, his private opinions, if he had any, or his conduct as an individual,—but as an Apostle, who as such was the Model for the people to follow; that is, (1) the doctrine of faith which he, as an Apostle, taught, and (2) in like manner, the rule of conduct according to the command of God. S. Paul had no See; therefore he was not the Forma of any particular part of the Church; but as long as he lived he was so to all those Churches which he established; that is, (1) to the bishops, and through them to the priests (I use these terms as commonly understood) and the people subject to them (see also 2 Thess. iii. 9). S. Timothy was also a

of which the preceding remarks were a preparation; *viz.*, whether it was intended by Christ that there

Type for men to follow: "Let no man despise thy youth; but be thou an example [τύπος, Type, Model, Pattern] of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. iv. 12). As a young man people might look down upon him; but as a bishop of one of the highest grades he was a Model or Pattern by which his subjects were to adapt their conduct, "in word, in conversation, in charity, in faith, in purity." Titus was the bishop of the isle of Crete, under whose care were bishops, priests, and believers, of whom he was the constituted Forma, or Type, or Model (τύπον): "In all things showing thyself a Pattern (τύπον) of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. . . ." (Titus ii. 7, 8). Titus was the Forma, or Type, or Model by which all his spiritual subjects were to shape their conduct in faith and morals. He was to show himself as such; that is, as the chief Bishop of the island. It may be held that the above illustrations do not meet the requirements of the case, as they do not exhaust the full philosophical meaning of the word Forma as given in the text. This is true so far as this, that it is not fully expressed; but it is implied. Take the isle of Crete: Titus was the Forma of the Church in that island; and so were the Bishops with respect to their dioceses (as the term is now commonly understood), and the Priests in regard to their cures. Suppose all these offices were extinguished, what would be the result? Disorder, disintegration, and extinction. The Bishops and the Priests are respectively the Formæ of their dioceses and parishes: if these offices are extinguished, the Model, the Type (*i.e.* the Forma) exists no more, and the faithful people are scattered; hence the conclusion that the Bishop is the vital, motive, and active principle, and if this office be suppressed, that particular Church exists no more.

The following is a most remarkable passage, translated somewhat differently from the ordinary version: "I, the fellow-Presbyter and witness of the sufferings of Jesus Christ, and partaker of the glory that shall be revealed, exhort the presbyters among you, Rule over the flock of God among you [*i.e.* respectively

should be Successors to the functions of S. Peter, as the one Shepherd of the one Fold, the Confirmer

so], taking the supervision [*i.e.* as bishops] thereof not by constraint, but willingly, not for filthy lucre, but of a ready mind; nor as dominating over the clergy, but as being Types [*i.e.* respectively] to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνὸς, ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· καὶ φανερωθέντος τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.—(1 Pet. v. 1–4.)

To continue our present argument: the Presbyters are described as the Types, or Patterns, or Models of their respective flocks. S. Peter tells them (1) to rule the flock of God among them respectively; (2) taking the supervision over them; that is, examining to see that everything is as it should be, both as regards doctrine and discipline; (3) he warns them not to perform their office as if they were forced to do so, not in an arbitrary manner like despots, but as being the Formæ, or Patterns, or Types of their respective portions of the Flock over which they were appointed. The essential offices of the Forma, as this term is treated in the text, is to be to the Kingdom appertaining to it, its vital, motive, and active principle. And in this passage it is shown what it is, *viz.* to rule, feed, and to supervise; *i.e.* to rule and judge, as one possessing authority; not indeed in an arbitrary manner or for self-interest, but as being the Forma of the Kingdom. It is true that the passage above quoted alludes chiefly to parts of the Church, such as provinces, dioceses, and parishes (as we now understand those terms); but they tend to show that to them all there is One Forma, and that One Forma of the whole Flock is S. Peter: and the passage last quoted indicates this.

S. Peter says, writing from Rome, "I, the fellow-Presbyter, ... exhort the presbyters among you," *i.e.* in Asia Minor and in Asia. What was he to them but their Forma, they forming parts of the Universal Empire of Christ? And the term "fellow

of the Brethren, and the Supreme Judge and Executive of the whole Empire-Church.

Presbyter" in the mouth of S. Peter signifies more than he was equal to them in dignity. Equals do not command, but S. Peter does command, as may be seen by perusing the passage with care. And a further point is notable: Christ is the Arch-Shepherd, that is, the Chief over all, and, as I have said, He is the Forma of all things, of the Angels, of Kings, Potentates, Rulers, and of all things in heaven and earth; but He has been pleased to establish secondary Formæ, who are the Formæ of their respective Subjects. In the Church Christ is the Forma of S. Peter; for to Him he delivered all His power and authorities, constituting him as the Rock of the Church, the one Shepherd of the one Fold, the Confirmer of the Brethren, and the Key-bearer of the Gates of all the Heavens. S. Peter, then, was the Forma of the whole Empire-Church of Christ. To the Apostles Christ gave dominion over all the mystical tribes of Israel; they were respectively the Formæ of those tribes: the Bishops appointed by the Apostles in various places were the Formæ of their dioceses, and the Priests in like manner of their parishes (using these words according to the usual meaning). It is clear, then, to demonstration that the Forma is essential to its Subject. A parish without a priest has no existence; a diocese without a bishop is extinct: and if such an idea be possible, notwithstanding the words "the gates of hell shall not prevail against" the Church founded upon the Rock, the Empire-Church of Christ without its Supreme Shepherd-King would cease to be any longer what it was, and what it was always intended to be,—a universal and compact Empire. As then the Subject, on the word of Christ, can never fail to continue as he constituted it, and as the Forma is an essential principle which always preserves it in its integrity, therefore the Succession to the office of S. Peter is a proved Scriptural doctrine. The early Fathers, without always using the philosophical term Forma, express the same thing. S. Ignatius: "I exhort that you study to do all things in the unanimity of God; the bishop presiding in the place of God; and the presbyters in the place of the senate of the Apostles; and the deacons, most dear to me, entrusted with the service of Jesus Christ. . . . . Be you made

It has been shown that the Forma and its Subject must ever co-exist; the one cannot live without

one with the bishop, and with those who preside for a Pattern [τύπον] and lesson of incorruption" (Ep. ad Magnes., n. 6). Here we observe that the Bishop is the Forma of the presbyters, and the latter of the faithful. This is more clearly explained by another passage: "It becomes you to concur in the mind of your bishop, as also you do. For your famous presbytery, worthy of God, is knit as closely to the bishop, as strings to a harp. . . . Whomsoever the Master of the House sendeth to His own household, we ought so to receive, as Him that sent him. It is plain, then, that we ought to look to the bishop as to the Lord Himself" (Ep. ad Ephes., n. 4, 6). The Church is compared to a harp which has many strings; these represent the perfect harmony of every part, the notes and chords being in tune. But the music is made by him who touches the strings, that is, the bishop; and he it is who gives the keynote by which the presbyters render to all the truly harmonious teaching of truth. The Bishop, then, is the Forma of the diocese. But S. Ignatius says that there is one See which "presides in the place of the country of the Romans, ... presiding over the Love, with the Name of Christ, with the Name of the Father . . . ." (Ep. ad Rom. Procem.). The Holy See, that is, the Pope, is the Forma of the Catholic Church. He is the Forma of the bishops, the Bishops of the priests, and the Priests of the people. S. Irenæus informs us that SS. Peter and Paul constituted the Roman Church "as a Superior Princedom, with which all Churches must of necessity agree, because of the Tradition, &c." (Adv. Hæres. l. iii. c. iii. n. 2). The Roman Church, that is, the Successor of S. Peter for the time being, commonly called the Pope, is the Forma of the whole Church, because every Church must model its doctrines according to that Pattern which it has received. S. Cyprian says that "the bishop is in the Church, and the Church in the bishop"; therefore the Bishop is to his Subject its Forma. He says also that the "Chair is one"—not two, but one; which he calls "the Sacerdotal Chair"; and that Chair is in Rome, which, he says, is "the Place of Peter," which "Chair" is the source "from whence unity arose." He accepts the expression

the other. If it is possible to conceive the idea of the death of God Almighty, as observed above, the

that the Pope is the "Bishop of the most Holy Catholic Church," and as there is "one God," "one Christ," "one Holy Ghost," so there ought to be "one Bishop in the Catholic Church." He says that communion with the Bishop of Rome is the same as communion with the Catholic Church (Ep. lxix, ad Pup. p. 123; Ep. xl. ad Pleb. p. 53; Ep. lii. ad Anton. p. 68; Ib.; Ep. lv. ad Cornel. p. 86; Ep. xlvi. Cornel. ad Cyp. pp. 60, 61; Ep. lii. ad Anton. p. 66). The Pope, then, according to him, is the Forma of the whole Church. S. Optatus says that the Chair of Rome, in which S. Peter sat, and in which the Pope of his day sat, is "one" "singular," and "unique"; that none of the Apostles assumed to themselves a chair, lest they should set the example or appearance of schism; for he who rebels against that Chair is by that act proved to be a schismatic and a sinner (De Schism. Donat. l. ii. n. 2, 3). The following passage shows that S. Peter was regarded as the Forma: "If the Catholic Church had a doubt as to receiving you (the Donatists), ought not you to follow after the Forma [nonne vos debuistis unitatis adsequi formam] of unity? But you have not been willing to set before you the examples read in the Gospel, such as is that which is read concerning the person of the most blessed Peter, from which the Forma [or Model forma] of retaining or creating unity is described and recited" (Ib. l. vii. n. 3). Hence S. Peter and his Successors, by virtue of the Chair of Peter, are, each in their time, the Forma of the whole Church. S. Augustine describes S. Peter as "the Figure," "the Type of the one Church," of "the whole Church," "bearing the Person of the Church," being the Church herself, in whom was "the mystery of the Church," and in whom it was "singly formed" (T. ii. Ep. liii. n. 2; T. v. Serm. lxxvi. n. 1; Ib. Serm. cxlix. n. 7; T. iii. Tr. cxxiv. n. 5; Tr. l. n. 12; T. v. Serm. cxxxvii. n. 3): that is, he was the Pattern, and more than the Pattern, for, from him, he infers, the whole Church issued forth. He was, therefore, the Forma; and this because of his Princedom in the Apostolate. This Father, then, confirms the principle laid down in the text, and supported by Scripture, that S. Peter and his Successors were each the Forma for the time being of the whole Catholic Church, being to her its

whole universe, with every living creature and system, would instantly be reduced to nothing. When the Soul departs, the body dies; when a Father is defunct, the family is dispersed to form new relations; when the Throne of a kingdom is overthrown by a hostile army or by a revolution, the kingdom as it was is dissolved, it may be to be reorganized in a different manner. The Subject cannot continue in existence without its Forma. Jesus Christ, then, having been pleased to organize His Church as a Universal Empire, it follows that there must of necessity be its Forma, for its vital, motive, and active principle, and that Forma must endure as long as shall the Empire. And how long will that be? This must be determined by certain passages which indicate its period of duration.

1. Upon an occasion Jesus said to the Apostles, "I will pray the Father, and He shall give you another Paraclete, that He may abide with you for ever," *i.e.* for the whole dispensation. From the day that the Holy Ghost should descend upon the Apostles until the last day of the world, He, according to the promise of Christ, would remain. The Apostolic office, then, in its full integrity—

vital, motive, and active principle, without whom the Church as one Body could not continue, but would disintegrate, the several parts becoming wandering stars without a centre, similarly as would be the case with the planets of our solar system if the sun should be extinguished. The only possible mode of upsetting this argument is by denying that S. Peter is the Forma of the whole Church; but this is impossible, because Christ made him the Original, the Shepherd, the Centre, and the Pattern, and therefore the Forma.

i.e. Head and members—could not expire with those to whom Christ addressed these words.

2. When our Lord was on the point of taking His final departure from this world, He said, "Lo, I am with you all the days until the consummation of the dispensation." If He meant by "you," the Apostles *personally*, then He is not with us now; but this He could not have intended, because His Presence here was to continue till the end—"all the days until the consummation of the dispensation." Therefore the Apostolic office, *i.e.* as constituted by Christ, is in existence. These two passages alone show this, that the Kingdom which He created was a perpetual one, which could not become extinct until the end of the world.

3. And this is further evident from two at least of the commissions granted to S. Peter and the Apostles: "Do this for a remembrance of Me." In providing a mode of continuing the great Sacrifice of Calvary in an unbloody manner, Christ instituted the Priesthood in the Apostles, giving them power to make the Blessed Sacrament, and to offer it for the remission of sins, of which the faithful of every age were to partake as their food. Was this commission personal to themselves, or was it to descend to those who should succeed them in their office? S. Paul shows that it was, for he says: "For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come." * It was intended, then, that the Eucharist should be offered and partaken of from the time

* 1 Cor. xi. 26.

of the Apostles till the Second Advent; consequently, as none could make the Blessed Sacrament but persons consecrated and ordained to "do this," it follows that the priesthood was an order that could not come to an end till the consummation. Upon this ground the Church and her hierarchy is shown to be an institution of perpetual existence.

4. Another commission was that the Apostles were "to go into all the world, and to preach the Gospel to every creature," a command which they *themselves* could not obey, for in their time it was a physical impossibility; even S. Paul, notwithstanding his extraordinary energy, did not travel over the whole of the Roman empire; and besides, at least half the inhabited world was unknown in the days of the Apostles, and that for full fifteen centuries afterwards. Now as their commission could not expire until "all the world" had been visited by the Apostolate, and the Gospel preached to "every creature," it follows that it was not merely to the individual Apostles the commission was granted, but to those who should succeed them in their office; and hence the inevitable conclusion that the Kingdom which Christ instituted was an everlasting one.

5. I need not again revert to the fact that the New Testament witnesses to at least three descents in the Apostolic line, which shows incontestably that the commissions included the successors of the Apostles till the end of time. It is, then, a proved fact that the Empire-Church was instituted by Christ as an organization that was to remain upon the earth for all time. This is clear from

the facts that the Paraclete was to abide in it "for ever," that Christ Himself would remain with the Apostolate until the consummation, that the Priesthood ordained by Christ was to exist as long as the Church should last, and that as long as there were any creatures who had never heard of the Gospel, there would be preachers sent to teach them. It is, then, an incontestable fact that the Empire-Church was an everlasting Kingdom, which cannot be dissolved till the Second Advent.

Now if it is true that the Forma is the essential principle of the Subject, *i.e.* of every living creature and system having life, then as long as the Empire-Church remains, the Forma must exist likewise. And again, if S. Peter was the constituted Forma of the Empire-Church, as it has been shown that he was, then he himself must either remain on earth as long as the Empire-Church continues, or there must be a regular Succession to the office of the Forma. That is a self-evident truth, if the Forma is essential to the existence of the Subject. By what law, then, is the Forma of the Empire-Church preserved in perpetual existence? In the same manner as under the law; that is, by means of "the Chair." Our Lord points to "the Chair of Moses" as the seat of supreme authority; and while He denounced the impious conduct of its occupants, He said, "Observe and do" what they command you. And so in the Empire-Church, by constituting S. Peter as the Sovereign Shepherd and Teacher of His one Flock, He by that very act constituted "the Chair" in which

should sit in the first instance that Apostle, to be followed by Successors till the consummation. The Forma then of the Empire-Church was (1) S. Peter himself, and (2) his Successors the Supreme Pontiffs for the time being.

In this way Holy Scripture testifies to a Succession to the office of S. Peter: (1) by means of the typical kingdom and Church of Israel, in which there was always a Supreme Pontiff who occupied "the Chair of Moses"; (2) by the circumstance that there were successors to the Apostles in three descents given us in the New Testament, which implies a Succession to the office of the Head, for it is impossible to conceive the absurdity of a succession to the members and none to the Head; (3) by the fact that that Kingdom which Christ instituted was designed to endure until the consummation; showing that of necessity the position of Supreme Ruler must likewise be an office of perpetual duration; (4) by the fact that the principle of a succession having been established by God as the only method possible among men, it follows that that principle must remain intact until mortality has merged into immortality. It is therefore a verity contained in Holy Scripture, that he that had been appointed by Jesus Christ to be the one Shepherd of the one Fold, the Confirmer of the Brethren, and the Key-bearer of the Kingdom of heaven, was to be succeeded in his office by others, who should each in his time be the Supreme Pontiff-King of the Empire-Church of Jesus Christ.

CHAPTER VIII.

THE PRINCIPLE OF THE TEMPORAL POWER.

§ 1.

Preliminary Observations.

By the term Temporal Power * is signified that portion of the earth which has in different ages been set apart as the exclusive and personal (so to speak) Princedom of Almighty God, in which is established His Seat of Government: God reigning over the world by means of His Vicar or Representative, who ordinarily resides therein.

The sphere of the jurisdiction of the Vicar of God under each dispensation is of a twofold character: first, political, in respect to the territory legally subject to him, over which he rules as a temporal king; and secondly, as regards principalities or kingdoms outside his terrestrial kingdom, and all persons dwelling therein over, whom, as the Vicar of God, he exercises jurisdiction in causes concerning the divine Law; that is, before the Incarnation, the Law as received by the Patriarchs and by Moses, and after the Incarnation the

* I employ this term because it is one in common use at this time, and it fully expresses the principle maintained in the text.

Gospel, as delivered to S. Peter and the Apostles by Jesus Christ. This is what is understood by the Temporal Power. Opponents of the Catholic Church generally take umbrage whenever they hear Catholics speak of the Temporal Power as necessary for the due performance of those important functions which appertain exclusively to the Sovereign Pontiff. And they dread more than they acknowledge lest some day this doctrine should be formally declared to have been revealed by God. And this is natural, because if it be a principle ordained by God, and should be so affirmed by Authority, they would be convicted of the crime of direct rebellion against God.

It may be objected that the following passage is a decisive proof against the notion of a Temporal Power under the Christian dispensation:—"From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles: and in every place incense shall be offered unto My Name, and a Pure Offering: for My Name shall be great among the Heathen." * But opponents have forgotten that there were other functions besides that of the celebration of the daily sacrifice, which could only be performed in Jerusalem; viz., the Ruling, the Teaching, and the Judicial offices. The prophet does not say that the seat of government should be abolished, but that the altar should no longer be limited to a particular place, as it had been hitherto, but erected "in every place" among the Gentile nations. Under the Law the priesthood was divided

* Mal. i. 11.

into two or more separate and distinct orders, the Highpriest offering a peculiar sacrifice, which no other priest could do; but under the Gospel, the Highpriesthood of Aaron having received its final fulfilment in the bloody Sacrifice of Atonement offered by Christ, had no continuance; hence, when Christ organized the hierarchy, He constituted the whole priesthood as one order, all from the highest to the lowest in rank being equally priests of the New Testament.

While, then, the altar has been set up everywhere, the throne or chair remained as it had always been, one and unique; and, as we have seen, He gave it to S. Peter, when He constituted him as the Supreme Authority in the Empire-Church, to whom were committed the Ruling, Judicial, and Teaching offices.

The question I now propose to discuss is whether the institution of the Temporal Power on earth is not one of those cardinal principles which had been originally ordained by God: and whether consequently, it has not a perpetual operation, notwithstanding frequent interruptions through the malice of the devil and wicked men.

§ 2.

The Temporal Power a Divine Principle.

I. Period of the Creation.—Holy Scripture witnesses, that from the very beginning there was a certain territory set apart as exclusively the pro-

perty of Almighty God, that is to say (for the whole world is His), a dominion which belonged properly speaking to no man.

In six days God created the heaven and the earth, and upon the sixth day He created man and woman, commanding them to "multiply and replenish the earth," so that the world was made for the Man, and which was to be peopled by his descendants. But while He gave to mankind through Adam the whole world, He, in virtue of His own right as the Lord of all, reserved (1) a province called Eden, and (2) at the East of it an inclosure which is described as "the Garden." It is emphatically said that "the Lord God planted a Garden eastward in Eden," in which there were all kinds of trees, "pleasant to the sight, and good for food; the Tree of Life also in the midst of the Garden, and the Tree of knowledge of good and evil." In this Garden He put the Man whom He had formed, and he was, as the whole account shows, "to dress it and keep it"; * *i.e.* to maintain it in its beauty, and preserve it from injury. He received a commission from God to "subdue" the earth, and to exercise "dominion [*i.e.* lordship] over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." †

God placed him in this Garden as the Head of the world, and as His Vicar or Representative, and by virtue of his position, already pointed out, he gave names to all the animals, and promulgated

* Gen. ii. 8–15. † *Ib.* i. 28.

the first dogma of truth on the subject of marriage.* Here we perceive certain principles established, viz. that from the City of God the law should go forth,† wherein is the source of divine knowledge, the centre of unity, and the seat of government.

This was the Temporal Power in the days of man's innocence, and it consisted of two things; (1) the Garden, that is the holy City, and (2) the Territory attached to it, which formed the body of the kingdom. Beyond this was the outer world. The principle, then, is established that a certain portion of the earth was not given to men in general as their own property, to do what they will with it, but was reserved by Almighty God for His own exclusive use, in which "He put the Man" whom He had created to be the Head of the human race (which was to proceed from him), who as His Vicar was commissioned to subdue and rule over all, and to formulate such laws and ordinances as he should be directed to do.

II. The Antediluvian Period.—The Fall of Man, alas! resulted in his expulsion from the Garden in which he had been placed; and this event shows still more clearly the nature of that tenure by which he held the province and Garden of Eden. The property was not Adam's personally, but God's exclusively, which he occupied on certain conditions, and for certain purposes, as

* Gen. ii. 19, 20, 23, 24.

† Garden or Paradise is sometimes represented as a city, notably Jerusalem under the Law, and the Holy City under the Gospel. See Isai. i. 8–30, li. 3; Lam. ii. 6; Ezek. xxviii. 13; and Rev. xxii. 1–14.

is evident from what is stated in Scripture. He transgressed, and was consequently deprived and banished.

But because of this expulsion we are not to conclude that the Temporal Power, as a principle ordained by God, ceased any longer to exist, because a principle once established is perpetual as long as its subject remains. Adam was, indeed, deprived of Eden—this place being only adapted for one in a state of immaculate innocence,—but there is no evidence whatever to indicate that he had lost his pre-eminence as the Head of the human family and Representative of God. Indeed, this original pre-eminence and authority God confirmed to Noah immediately after the Deluge.*

The scanty records of the Antediluvian period do not furnish us with any direct information whether a new Temporal Power had been provided subsequently to the Fall. We may perhaps draw some inference from what little is written. There was a race of people known as the "Sons of God,"† a form of expresson found in other parts of the Scriptures, as descriptive of the general body of true believers and worshippers. If so, they were the descendants of Adam through the line of Seth, for no other is given besides that of Cain, and it is reasonable to suppose that some Princedom was provided for Adam and his successors. And this fact may be inferred first from the immutability of the principle instituted by God, as just observed, which necessitates the establishment of a Temporal Power; and, secondly, from the fact that Cain—

* Gen. ix. 2. † *Ib.* vi. 2.

the first rebel and murderer—built a city, calling it after the name of his son, which became the capital of the land of Nod.*

It is scarcely probable that Cain, or rather his son Enoch (for Cain was an outcast), should possess a city, and not Adam and Seth, and their lineal descendants "the Sons of God." The city then of Adam, assuming its existence, was, without doubt, the metropolis of the infant world; and, if so, it was a sacerdotal City. This inference, taken with the fact of Cain building a city, may be regarded as weak and inconclusive, still it has a certain weight in the argument, which ought not to be set aside as worthless.† For it should not be forgotten that, even in that early age, there were two hostile powers dominant on the earth; the first were called "the Sons of God," *i. e.* the body of the faithful; the second the Sons of Men (for if there were

* Gen. iv. 17.

† As I pointed out (see pp. 282, 283) in an early portion of this work, the Antediluvians were far advanced in their arts and sciences; witness the building of the Ark, and the erection of the Tower of Babel which evidently reached to a great height. Though it is true that the latter achievement was executed after the Deluge, yet the power of conception and skill in execution were derived from those who excelled in the arts before that judgment overtook the earth. A people so advanced could not be behindhand in matters concerning political government. It may then be fairly inferred that the kingdom to which "the Sons of God" belonged was a well-organized government (the principle of its polity being derived from God), and, as long as they were faithful, it cannot be a disputed that the Sovereign Head was in actual possession of a Temporal Power, in which was the City, that was the common centre of the Truth as revealed at that time, and of divine worship.

"daughters of men" there were sons of men), who formed the civil, hostile, and ungodly power of that day. It was the same mystery of iniquity as we perceive still working in the world—the kingdoms of this world at enmity with God and with His Church; the former represented by Cain and his race, the latter by Adam and Seth, and their descendants; the world-power corrupting the faithful to their destruction.

That the kingdom of God on earth was even at that time an organized polity there can be no rational doubt, for the very term "Sons of God" *

* There cannot be any rational doubt that the "Sons of God" were real men, and for the following reasons:—(1) They are in opposition to the "daughters of men," whom, in disobedience to the law of God in force at that time, as it would seem, they married. (2) Later inspired authors speak of this phrase as signifying the children of God, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the Sons of the Living God" (Hos. i. 10). "But as many as received Him, to them gave He power to become the Sons of God, even to them that believe in His Name" (S. John i. 12. See also Rom. viii. 14–19, Phil. ii. 15, and 1 John iii. 1, 2). The expression "Sons of God" ordinarily signifies the Body of the faithful; and that was, apparently, a common mode of speaking of the Church of the Antediluvian age. There is, however, another use of the term in the Book of Job—alluding to the creation and the corner-stone thereof, it is written: "When the morning stars sang together, and all the Sons of God shouted for joy" (Job xxxviii. 7). It will be argued that these could not be men, because there was only one man and one woman on the earth at that time. It is not easy to meet this objection, if the foregoing words are not prophetical, nor is it necessary, because man is not the only intelligent creature whom God has created, for the

imply a body politic, having a divine origin, subject to one Sovereign Head, who could be no other than the Chief of the House of Seth for the time being. And as every Sovereign possesses, as a matter of course, a city and princedom peculiarly his own, so it may be concluded, even with comparative certainty, that the Temporal Power in the Antediluvian age existed, the capital city of which was "the City of the great King" during that period of the world's history. And this seems to be indicated in the Book of Job, wherein it is thus written: "Now there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them."* And "Again there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord."†

It is obvious that this assembly of "the Sons of

Angelic hosts are no less "Sons of God." The context shows that these must be Angels. "The morning star" is an expression employed in the Apocalypse in relation to man, for one of the rewards of fidelity is that he shall have "the morning star" for his possession (Rev. ii. 28). Stars are the symbols of princes and bishops, and of Christ. In the passage quoted in the text, as is evident, "the Sons of God" were men like ourselves, belonging to the family of God on earth; and this is confirmed by Hosea, S. John, and S. Paul. Satan is, indeed, said to have been one of the number who "presented himself before the Lord," but what was his answer to God when He questioned him, saying, "From whence comest thou?" "From going to and fro in the earth, and from walking up and down in it" (Job i. 7, ii. 2). The "earth" was evidently the place where "the Sons of God" assembled; and though angels and even evil spirits may have been present, those who formed the congregation of adorers—were men.

* Job i. 6. † *Ib.* ii. 1.

God" occurred at some sacred place and on certain days, probably at regular intervals, and this place could be no other than one consecrated to God. There is a great difference of opinion among the learned at what period of the world Job lived, and who he was.* Some say he was a descendant of

* With respect to the age when Job lived, Dr. Hales, and before him "Dr. Brinckley, formerly Andrews Professor of astronomy in the university of Dublin," and "M. Ducoutant, of Paris, in 1765," made independently of each other a retrograde calculation of certain stars mentioned in the Book of Job, viz. "Chimah and Chesil, or Taurus and Scorpio," which they found were "the cardinal constellations of spring and autumn in the time of Job." These are rendered in the ordinary versions, Arcturus, Orion, Pleiades (Job ix. 9, xxxviii. 31, 32). The chief star in Taurus is Aldebaran, the bull's eye; and in Scorpio, Antares, the scorpion's heart. Dr. Hales says, "Knowing, therefore, the longitudes of these stars at present, the interval of time from thence to the assumed date of Job's trial will give the difference of their longitudes, and ascertain their position then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; which difference is one degree in $71\frac{1}{2}$ years, according to the usual rate of the *precession of the equinoxes*. In A.D. 1808, Aldebaran was in 2 signs 7 deg. east longitude. But since the date of Job's trial, B.C. 2338, added to 1800, makes 4138 years, the precession of the equinoxes amounted to 1 sign 27 deg. 53 min., which, being subtracted from the former quantity, left Aldebaran in only 9 deg. 7 min. longitude, or distance from the vernal intersection, which, falling within the constellation Taurus, consequently rendered it the cardinal constellation of spring, as Pisces is at present [*i. e.* in 1800]. In A.D. 1800, Antares was in 8 signs 6 deg. 58 min. east longitude, or 2 signs 6 deg. 58 min. east of the *autumnal* intersection; from which, subtracting, as before, the amount of the precession, *Antares* was left only 9 deg. 5 min. east. Since, then, the autumnal equinox was found within *Scorpio*, this was then the cardinal constellation of *autumn*, as *Virgo* is at present. Since, then, these calculations critically correspond with the positions of the equinoxes at the

Esau, some a contemporary of Moses, and others believe that he lived before the time of Abraham. Of course, if it could be proved that Job flourished

assumed date of Job's trial, but disagree with the lower dates of the age of Moses, and still more of Ezra, furnishing different cardinal constellations, we may rest in the assumed date of the trial as correct" (Dr. Hales's Analysis, vol. i. pp. 185–187, quoted from Horne's Introduction to the Critical Study of the Scriptures, vol. iv. pp. 73, 74). This calculation, then, brings the date of Job's trial to B.C. 2130 (of the common computation), or about 130 years before the birth of Abraham. With regard to the place of Job's residence, there is some doubt whether the "land of Uz," mentioned in his Book, is the same as that mentioned by Jeremiah (xxv. 20), as being in Edom in Arabia. It was the custom to call countries after the names of those who took possession of them; and, therefore, it is not improbable that "Uz" was situated in the ancient land of Aramæa, known by the Greeks as Syria. Now Aram, the fifth son of Shem, had a son by name Uz (Gen. x. 23), and it is believed that he had possession of Trachonitis, a province east of Jordan, and some assert that he founded the city of Damascus. Job may have been a descendant of Uz, and may have lived in the province of Trachonitis, then perhaps known by the name of "the land of Uz." And the local traditions of the country in the time of Eusebius and S. Jerome confirm this idea (see Calmet, Art. "Uz"). And this supports the evidence adduced by Dr. Hales, drawn from astronomical calculations in favour of a very early date as that in which Job lived. If this is so, the high antiquity of the Book of Job, being within a very few centuries of the Deluge, contemporary with Shem, and perhaps Noah, throws some ray of light on this point, first indicating the existence of the kingdom of God as a visible polity in the Antediluvian age, and, secondly, showing that the faithful were then known by the term "Sons of God," which presumes a body incorporated and regularly organized; and, if so, the presumption is that not only was the principle of Monarchy in active operation, but also a Temporal Power, as the immediate dominion of the King-Priest—"the Priest of the most High God"—the Head of the Human Family, and the Vicar of God.

near to the age of the Deluge, it would so far help to elucidate the subject under discussion, because the nearer his time was to the Antediluvian period, the greater the critical value of the language he employs respecting matters relating to that primeval age. It is remarkable that he and his "friends" more frequently than any other inspired author allude to the Creation; in fact, the minds of these four persons seem to be imbued with sentiments drawn from Antediluvian sources, and to dwell on incidents that then occurred; as, for instance, the term, "Sons of God," which no other subsequent writer in the Old Testament makes use of, except Hosea. Job, then, seems to throw some light upon this question of a Temporal Power, for it is evident that the "Sons of God," that is, the faithful in those days, were accustomed to assemble at certain times to pay their acts of homage to God, not separately or in groups, but as one body, meeting at some place especially set apart for the purpose. We see here the germ of that law, afterwards developed and enforced upon the Israelites, which required all the males to visit Jerusalem at regular intervals to offer the accustomed sacrifices, which could then be offered nowhere else.

But it may be held that this argument is not borne out by the authorities quoted. Perhaps so; and there may be good reasons why God should have deferred the active restoration of the principle of the Temporal Power till later times. We know that while a principle can never become extinct as long as its subject remains, its operation may nevertheless be in abeyance for a time. The following is an illus-

tration: the Chair of Moses, the seat of the Highpriest for the time being, was never really empty; for as long as there existed a Highpriest the Chair was occupied; and yet, during the seventy years' captivity, its authority was suspended; that is to say, the principle of the Sacerdotal Monarchy was not extinct, but in abeyance. And so with respect to the principle of the Temporal Power: once established the principle remains for ever, that is so long as this earth continues in existence; but it may be, as it often has been, in abeyance, through the malicious crimes of men; to be resumed when the time foreordained by God shall have arrived.

It is a fact then that, in the beginning, God reserved for Himself a certain portion of the earth as His own, in which He placed His Representative or Vicar on His seat of government, investing him with power to rule over all, decree laws or dogmas, and subdue all things to his will, that is, to the will of God.

III. The Patriarchal Dispensation.—The following passage certainly witnesses for what is called the Temporal Power under the early patriarchal age:—"And Melchizedec, king of Salem, brought forth bread and wine: and he was the Priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave him tithes of

all." * In these few words the following facts are given us :—(1) that Melchizedec was a King-Priest ; (2) that he possessed a capital city called "Salem" ; (3) that a territory large or small is necessarily involved, from the circumstance of Salem furnishing the royal designation of this king ; and (4) that Abraham did homage to him, paying him tithes of all he possessed. Here, then, is recorded the fact of the Temporal Power existing under the Patriarchal dispensation.

It is, however, disputed whether Melchizedec was a real personage, or only an apparition of Jesus Christ, as the future King-Priest of the Christian dispensation ; for S. Paul, alluding to him, thus writes :—"For this Melchizedec, king of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him ; to whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace ; without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a Priest continually. Now consider how great this man [Melchizedec] was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the Priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the

* Gen. xiv. 18–20.

loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And, without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchizedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another Priest should rise after the order of Melchizedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." *

No doubt this is one of the "things hard to be understood," † as S. Peter said; but without venturing upon an explanation of the mystery connected with this personage, let us ascertain what S. Paul did not and could not mean. S. Paul sometimes treats certain events or circumstances occurring in the history of the former dispensation in the form of an allegory. The following is an example: "For it is written, that Abraham had two sons, the one by a bond woman [Hagar], the other by a free woman [Sarah]. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to

* Heb. vii. 1–12. † 2 Pet. iii. 16.

bondage, which is Agar [Hagar]. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."* If we were to take this passage simply as it stands, without regard to its mystical meaning, we should arrive at the following absurd conclusions: (1) that the child by promise was born not according to the law of nature, for the child by promise is put in antithesis with the child "born after the flesh"; and (2) that Hagar is Mount Sinai in Arabia, and Sarah is Jerusalem, the mother of us all. This is of course, nonsense; but it is not more so than the assertion made by some respecting Melchizedec, that he had literally neither father, nor mother, nor pedigree. As the story about Hagar and Sarah, and the children by the flesh and by promise, was an "allegory," so also was that of Melchizedec, the king of Salem. As Hagar and Sarah figured the conditions of those under the law and under grace, so did Melchizedec foreshow Christ as the Priest of the Most High God under the Gospel, the sacrifice of the former typifying that under the latter. But how about the words "without father, without mother, and without descent." If these words are to be taken in their literal sense, they would not and could not apply to Jesus Christ, because He had a Mother, and ancestry; for it is only as the *Incarnate* God that He is a Priest after the order of Melchizedec; on that ground alone these words

* Gal. iv. 22–26.

are not applicable to Jesus Christ, in their literal sense. Then, what can they mean? Surely the whole chapter shows this:—The Priesthood under the Gospel is contrasted with that under the Law; the latter was perpetuated from Levi and Aaron by the ordinary laws of generation, *i. e.* "by father, mother, and descent," whereas that of the former is continued by a different process, "without father, without mother, and without descent"; that is, in the case of Christ, by the unction of the Holy Ghost, and the rest of the Christian priesthood by ordination. Hence the Christian priesthood is a virginal order.

But S. Paul admits that Melchizedec was a real person, when he says not only was he King of righteousness, but also King of Salem, a word signifiying "peace." It need not be proved that it was customary very often to give names to places expressive of some hidden or mystical meaning, as, for example, "Bethel," the House of God,* &c.; so while Melchizedec was King of peace, because his office was such, yet, notwithstanding, he was a king of a real and visible city which was named Salem. Then, again, S. Paul admits that he was a real person, when he says, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."† The expression "this man" shows that he was one of the human race. And this is explained by another passage: "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after

* Gen. xxviii. 19, xxxv. 15. † Heb. vii. 4.

the similitude of Melchizedec there ariseth up another Priest." * This shows three things: (1) that Melchizedec was not Christ Himself, nor an apparition of Him; (2) that he was not an angel, for there are no priests outside of human nature; and (3) that he was a man, because, in order to be a "similitude" of Christ as Priest, he must of necessity have been a priest offering a sacrifice similar to that which Christ offered in the upper chamber. There cannot be a doubt that Melchizedec was a man like ourselves, who was the king of Salem, and the Priest of the Most High God.

It is evident, then, that the account as given by Moses concerning Melchizedec is to be taken in the literal sense, as is usual in all histories and narratives written in ordinary language, though the Holy Ghost through the Apostles and Prophets may allegorize certain incidents, with the view of expressing some mystery of the Gospel; but as mystical theology is always founded upon something which truly occurred, so it may be concluded that Melchizedec was as real a king and priest as any other of the human race.

Melchizedec was the king of Salem, and of the territory belonging to it (for every capital city must have a kingdom or at least a province subject to it), and he is also described as "the Priest of the Most High God." Hence he was a Sacerdotal Sovereign, and his city and nation a sacerdotal kingdom. The locality of this city and kingdom was, without doubt, Jerusalem, and the kingdom subject to it.

* Heb. vii. 14, 15.

This is clear from the Psalmist, who says, "In Judah is God known: His Name is great in Israel. In Salem also is His tabernacle, and His dwelling place in Zion."* And Josephus tells us that Salem was afterwards called Jerusalem;† and, moreover, that Melchizedec founded that city, and was the first priest there, and that he also built a Temple therein.‡

The fact, then, is ascertained that, in the early Patriarchal age, there was existing the Temporal Power, which consisted of a city and a territory appertaining to it, of which city it is asserted Melchizedec was the king, and wherein was a temple, of which the same Melchizedec was the Priest—not an ordinary priest like the heads of families or tribes, but one who was the Chief Pontiff, being "the Priest of the Most High God"; in which character Abraham, as inferior, did homage to him. It is believed by some that Melchizedec was no other than Shem, who was then living, and by right of his birthright he was the Head of the human race, and the Vicar of God; and that the aborigines in the land subsequently called Canaan were the Aramæans, the descendants of Shem. But whether this be so or not, it is of no consequence to this argument who Melchizedec was;§ all that is necessary to

* Ps. lxxvi. 1, 2. † Antiq. of the Jews, l. i. c. x.

‡ Jewish War, l. vi. c. x.

§ Many opinions have been broached concerning the identification of Melchizedec. Some have believed that he was Shem, which I venture to think is most probably the case; a conclusion I have come to on different grounds from theirs. It is clearly a law in the primitive Patriarchal system, that whoever possessed

show is that he was a real person, having a real kingdom and city over which he reigned as king,

the Birthright in the chief family of the human race—*i.e.* the family of Adam in the direct line, whether by the law of primogeniture, or by selection of one of the younger children of the reigning Patriarch, or by absolute election—was the Head of the human family and the Vicar of God. This person would, without doubt, be the Chief Priest of God for the time being. Every chief of a family was likewise a priest, and perhaps every male member of it (for Cain and Abel both offered sacrifices, and so did Jacob, in their father's lifetime), the former on behalf of his family, the latter on his own account; but it would seem that the Head of the human race in direct descent from Adam had a superiority in the Priesthood which no other possessed. This is evidently shown to be so in the account of the meeting of Melchizedec and Abraham, for Abraham, who was a priest as well as Melchizedec, did homage to him as one holding a superior office and dignity: this position is expressed by those remarkable words, "the Priest of the Most High God," a style unique, which words or their equivalent were never applied to any other who was not of the royal line of Adam, Noah, and of the sacerdotal tribe of Aaron and his successors. Melchizedec was, then, the Head and the Pontiff-King of the human race, and the Vicar of God. Nor does the fact that he "brought forth bread and wine" militate against this position; for there is no authority for supposing that he never sacrificed according to the patriarchal law, because his oblation—if it was truly one—in this case was only bread and wine. According to the narrative, it was simply an act of hospitality, but made use of as mystically symbolizing the Eucharist, even as he, being without father, or mother, or descent, signified Christ, whose Priesthood was not derived genealogically like that of the order of Aaron. And it should not be forgotten that if he was a real person (and it has been proved that he was) he must of necessity have conformed to the divine law then in force concerning the mode of sacrifice; if he had not done so he would have been guilty of the first offence of Cain, who offered the fruits of the earth, instead of that which had been evidently prescribed.

occupying the position of the Highpriesthood of God.

Now the chronology of the Bible, as calculated by Calmet, shows that Melchizedec could be no other than Shem :—

Shem was 100 years old when Arphaxad was born (Gen. xi. 10) . . .	A.M. 1658
Abraham was born	2008
His Call	2083
Meeting between Melchizedec and Abraham	2092
Death of Shem	2158

From this it is clear that Shem was living at the time this interview took place, and did not die till near seventy years afterwards ; and as he was in the possession of the Birthright, and was, *de facto*, Head of the human family and its Pontiff-King, how could Melchizedec be any one else than Shem ? But how came he to be reigning at Salem ? This is most likely to have been so, because the Holy Land, as it is commonly called, was originally part of the dominion of the Aramæans, who were descended from Aram, the fifth son of Shem ; and as long as Shem lived he would be regarded as the Patriarchal Chief. This alone would account for Shem being the king of Salem. But why was he called Melchizedec ? It was not uncommon for the names of great Patriarchs to be changed, to mark certain events or circumstances occurring in the history of the kingdom of God on earth. Jacob is an example, whose name was changed unto Israel ; and Simon, who became Rock, *i.e.* Peter. Shem was a man of great virtue and sanctity, as is evident from the form of the benediction of Noah, when he said, " Blessed be the Lord God of Shem" (Gen. ix. 26), and therefore Melchizedec was a most appropriate appellative, descriptive of his character, for it means, King of Justice or Righteousness ; an interpretation confirmed by S. Paul. And indeed, no one else could have better typified our Lord than Shem ; first, on account of his evident sanctity, and, secondly, because he was, after Noah, the ancestor of the royal family of the God-Man, to the exclusion of Japhet and Ham. It seems to me, then, evident that Melchizedec was no other than Shem, and, according to Calmet, the general tradition favoured that opinion. (See Calmet's Dict. of the Bible, Taylor's edit., Art. *Melchizedec.*)

But what became of the Temporal Power after the death of Melchizedec? It belonged to Abraham, by the absolute election of God: for God called him and commanded him to leave his kindred and to go to a land He would show him, and he came to the land of Canaan. God foresaw that the Temporal Power would be seized by His enemies; and Abraham was summoned to found a new kingdom in this land, to take effect when the iniquities of the Canaanites should become full.

It is probable that the whole land of Syria,* in-

* The authors of the various dictionaries of the Bible say that it is a matter of doubt what were the districts which composed the land known by the ancients as Aramæa. The Greek name for this vast country is Syria; and Syria, properly speaking, does not include the province of Palestine or Judea. It is assumed, therefore, that this province did not form part of Aramæa, and I imagine chiefly for this reason, because the earliest inhabitants mentioned in the Bible in occupation of it, are called the Canaanites: and this notion has been founded apparently on the following passage: after giving the names of the families of the Canaanites, Moses says, "and the border of the Canaanites was from Sidon as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim unto Lasha" (Gen. x. 19); that is, the district called Palestine or Judea, named by them Canaan. Before accepting this as a fact at the time of the dispersion, we should take into consideration a few circumstances mentioned or implied in Scripture. 1. There was an expressed intention on the part of the Japhetans and the Hamites (which last included the Canaanites), not to scatter themselves abroad. After the Deluge the children and grandchildren of Noah journeyed from the East to "the land of Shinar; and they dwelt there." Then a conference seems to have been held, and they said "one to another, Go to . . . let us build us a city and a tower, whose top may reach unto heaven; and let us make us a

clusive of Palestine, originally formed part of the dominion of the Aramæans, who were descended

name, lest we be scattered abroad upon the face of the whole earth" (*Ib.* xi. 2-4). Here was a fixed determination not to migrate from Shinar, and therefore the Canaanites remained with the other tribes, and were engaged in building the city and tower. And this is evident from what Moses says, after giving the names of the Canaanite tribes, he says, "and afterward were the families of the Canaanites spread abroad." And then he continues, "the borders of the Canaanites" were so and so, as described above. How long they remained at Shinar is uncertain, but if an observation of Moses in his account of the arrival of Abraham in the promised land may be taken as expressing that the Canaanites had only recently entered in that land,—"and the Canaanite was then in the land" (xii. 6),—then some four hundred years must have passed away before they encamped within the land called after their ancestor. That the word "afterward" refers to time is evident from all the ancient versions; the LXX translate the original Hebrew by "μετὰ τοῦτο," *i. e.* thereafter; and the Latin interpretation of the Syriac and Arabic is "postea," the Vulgate, "post hæc," rendered by the Douay version, "afterwards," which agrees with the Anglican version. 2. It is extremely improbable that Shem concurred in the determination of his "brothers and their descendants either in the resolution not to be scattered abroad upon the face of the whole earth," or in the building of the city and tower; for two crimes were committed,—(1) disobedience to the divine command delivered to Adam and Noah, to subdue the earth and to replenish it (Gen. i. 28 and ix. 1); and (2) defiance against God by building a city and tower for the purpose of preventing the execution of the divine will in this matter. Now Shem was a Saint of the highest order, and to him the Blessing had been imparted by Noah, as the Sovereign High-Priest of the human race: "Blessed is the Lord God of Shem" (*Ib.* ix. 26). According to the Patriarchal law, this benediction conveyed to Shem the dignity and position of the Birthright, and it was also a declaration of his goodness. He never could have concurred, then, in the resolution of the others, not to be "scattered," and in their determination to build a city and

from Aram, the fifth son of Shem. Shem was, by the election of Noah, the Head of the human

tower for the purpose of defeating the plans of God. We may therefore assume that he, with such of his kindred as were faithful to him, would immediately depart, first in obedience to the divine behest, and secondly, that he might not countenance by his presence the wicked purposes of his two brothers and their descendants. He must consequently have preceded the Canaanites in their journey westward. 3. Shem had five sons; the youngest, Aram, would seem, at that time at least, to have been faithful, for he, with his family, probably followed his father, and travelled westward as far as the land called in Scripture Padan-Aram; there they appear to have divided into two or three parties, one proceeding to the north of Palestine, another to Arabia Petræa, part of which bordered on the south of this same country. The Aramæans, as the sons of Aram are called, surrounded Palestine on three sides, the shores of the Miditerranean Sea forming the western boundary. It is difficult to conceive that the Aramæans did not penetrate into Palestine or Judea, which was a small province lying between the south boundary of Syria Proper and the north boundary of Arabia Petræa. 4. That this land of Palestine was occupied, if not by the descendants of Aram, certainly by a people who recognized Melchizedec as the king of Salem (afterwards Jerusalem), and "the Priest of the Most High God." A king of course implies subjects and a capital city, and other cities and places wherein there are inhabitants. Palestine then was occupied by the subjects of Melchizedec, who was, as has been seen, no other than Shem, the representative of God, by virtue of the dignity of the Birthright his father Noah delivered to him,—as the Supreme Sovereign Pontiff, in his time, of the Church under the Patriarchal dispensation, to whom Abraham did homage. It is possible that the inhabitants of Palestine at the time of his arrival there, may have been some other branch of his family; but most probably they were the Aramæans, who evidently departed from the plains of Shinar, before the descendants of the accursed Canaan. And S. Epiphanius so far confirms this view, that he considered Palestine to be included in Syria, and formed part of the lot of Shem (see T. i. adv. Hæres.

race and the Vicar of God, and it is most probable that the land of Canaan had been appropriated by God, at least from the beginning of the Post-diluvian age. It would seem that the children of Canaan—the accursed race—the sons of Ham, invaded the land and took it, the province and city of Salem falling to the share of the Jebusites, a branch of that tribe. The Temporal Power then came into the possession of the enemies of God, and it was held by them until it pleased God to deliver it from their hands, and to restore it to Himself and the Servant whom He had elected to represent Him. But though the Temporal Power ceased to exist *de facto*, yet it did not cease to be such *de jure*, for even in the lifetime of the three great Patriarchs the land was given to them by God, with a promise that their children should possess it absolutely, at the time foreordained by God. If Abraham, Isaac, and Jacob could not have actual possession of Salem after the death of Melchizedec, they exercised at times the right of proprietorship, for they erected altars in the land, Abraham planted a grove at Beersheba, which became a sacred place, where his son and grandson afterwards sacrificed; and Jacob, too, consecrated the spot where he had seen the vision of the ladder, calling it Bethel, *i.e.* House of God, which place became so holy that it supplied one

(lxvi.) n. lxxxiii.). Under all these considerations, then, it may be asserted with some confidence that the land anciently known as Aramæa consisted of the whole country from the Euphrates to the Mediterranean, and from Mount Taurus in the north to the south of Arabia Petræa and of Arabia.

of the titles of Almighty God, for He was sometimes called "the God of Bethel."

The principle, then, of the Temporal Power under the Patriarchal dispensation continued in operation,—*de facto*, during the reign of Melchizedec, and *de jure* under the three great Patriarchs,—until the emigration of Jacob and his sons into Egypt, when it fell into abeyance, to be revived again under the direction of God by His Servant Moses.*

IV. The Mosaic Dispensation.—No one will dispute the existence of the Temporal Power from the conquest of the land of Canaan by the Israelites till the ascension of Jesus Christ, when the whole legal and sacrificial system, as inaugurated by Moses, came to an end. When David stormed the heights of Zion, the Temporal Power, which had existed from the remotest antiquity, was restored; God re-acquired possession of what belonged to Him as His own immediate domain; and the

* During the times of Abraham, Isaac, and Jacob, their chief seat of authority seems to have been Hebron, otherwise called Mamre and Kirjath-Arba. This appears evident from the following passage: "And Jacob came unto Isaac his father unto Mamre, where Abraham and Isaac sojourned" (Gen. xxxv. 27). Jacob, after the death of Isaac, apparently lived in Hebron, and continued there until his departure for Egypt. Hebron seems to have been the chief city in the southern half of the province afterwards known as Judah. It is there, too, where some of the Patriarchs were buried. It was the seat of the executive authority in the time of David until the conquest of Jerusalem. It may be fairly assumed that Hebron was *pro tempore* the City of God during the Patriarchal dispensation subsequent to the time of Melchizedec.

sacerdotal and royal race of Shem, through his descendant Abraham, re-obtained the land which God had originally bestowed upon them. The only difference between the Temporal Power under the Mosaic dispensation and that under the Patriarchs, was that the law was more strictly defined and written, as far as we know, for the first time: the law of marriage was limited within certain degrees of consanguinity and affinity; the law of sacrifice more exactly prescribed; and after the time of Moses the sacerdotal and executive offices were separated, because it was declared to be unlawful for the Highpriest to shed human blood, which it was the office of the Executive to do as occasions demanded. Another change was that the morning and evening sacrifices, as well as the sacrifice of the Atonement, and that of the Passover, were to be offered in the Temple, though it would appear that others, not of the race of Levi, sometimes offered sacrifices; as for instance Joshua, Saul, David, and Solomon.*

The difference, then, between the two dispensations was mainly in the polity of the kingdom of God upon earth being more symmetrical, more consolidated, and more effective than it could have been in the early primitive times. It is not necessary for me to prove that the city of Jerusalem was regarded as "the City of the Great King," that the Temple was the House of God, and that the whole nation consisted of a people who were styled a royal

* Josh. viii. 30; 1 Sam. xiv. 35; 2 Sam. vi. 17, 18; 1 Kings iii. 15, viii. 62, 64.

and priestly race. This, then, was the Temporal Power under the Mosaic dispensation, and it proves demonstratively, that the principle inaugurated by God at the beginning was now confirmed, and made a law of perpetual obligation. No doubt during that dispensation the Temporal Power was, as it had been of old, conquered by the enemies of God, but the principle never ceased to exist, though its operation may have been for a time in abeyance; and when God had punished His people for their offences, He restored it. Subsequently, on the consummation of the apostasy of "the sons of God" in the days of our Lord, when they crucified Him and persecuted His servants, the Temporal Power, under the Mosaic dispensation, was destroyed, never to be revived again in the land of Canaan.*

* When the Israelites were wandering in the wilderness, the seat of authority was of course where the Ark and the Tabernacle were located. After the partial conquest of Canaan the Ark of the Lord was first situated in Gilgal (Josh. iv.); then at Shiloh (*Ib.* xviii. 1), where it remained for about 300 years; that is, till the time of Eli, who permitted it to be carried to the battle-field, where it fell into the hands of the Philistines (1 Sam iv. 3). Owing, however, to its destroying their idols and bringing upon them various misfortunes, they returned it, and it was deposited upon the great stone at Beth-shemesh (1 Sam. vi. 15); thence it was carried to the house of Abinadab, in Kirjath-jearim (1 Sam. vii. 1). Subsequently it was taken to the house of Obededom (2 Sam. vi. 11), and thence to Mount Sion (2 Sam. vi. 12–19). Finally, in the reign of Solomon, it was placed in the sanctuary of the Temple (1 Kings viii. 6–9). Shiloh then seems to have been the City of God upon earth, *pro tempore*, for nearly the whole period from the invasion of Canaan till the conquest of Jerusalem by King David: wherein resided the Highpriest; and wherein stood the Tabernacle, the Children of Israel, in obedience

§ 3.

The Temporal Power under the Christian Dispensation.

If it is true that cardinal principles which have been once ordained by God are immutable as long as their respective subjects remain; then, without doubt, the principle of the Temporal Power must continue to be a law of God until the consummation of all things. Now, does Holy Scripture give us any clue to this truth? There are four sources of evidence—(1) Types; (2) Prophecies before the Incarnation of Christ; (3) the account of the foundation of the Kingdom of Jesus Christ; and (4) the Apocalypse.

I. Types.—We have observed that in the time of the Creation God reserved a portion of this world for His own special possession, in which He placed the first man, to whom He gave a commission to rule, govern, and subdue the earth; thus constituting him Sovereign of the world, and His own Vicar and Representative. Also after the Fall, as we have a right to infer from the inferences drawn from what

to the law, being accustomed to assemble there every year for purposes of worship, as they afterwards did in Jerusalem. (See Jud. xxi. 19 and 1 Sam. i. 3.) It may therefore be asserted with some confidence that God has always had a place peculiarly His own, wherein was the symbol of His Presence and also the residence of His Representative or Vicar, in whose charge was the Ark and the Tabernacle.

little is said about it in Holy Writ; and subsequently to the Deluge during the early patriarchal age; and again under the Mosaic dispensation, the same law was maintained, that a certain part of the world should be the property of Almighty God, to be held for Him by the Head of the human family, acting as His Vicar or Representative.

This principle, then, of the Temporal Power was clearly and unequivocally established by God; and that principle is indelible. What then do these types foreshadow? Some will assert that they typify in the one case the Paradise in heaven. No doubt this is one aspect of the type, as giving us a foresight of that place whither we all hope to go after this life; but we have to do with types which were to be fulfilled in this world.* And

* Strictly speaking, there can be no antitype having its fulfilment in heaven, because all types relate to persons or things in connection with Christ as Man, and with the Church established upon earth; and this because all types are drawn from patterns seen in the heavens, which were shown to Moses and the prophets to be represented here (Heb. ix. 23). Christ is the antitype of Adam and Moses, but He is so as Man, and the beginning of the fulfilment took place upon the earth. Melchizedec typified our Lord as Priest, which was accomplished when He instituted and offered the first Eucharist; and David foreshadowed Christ as King, which office He assumed when He created His Kingdom on earth. The Holy of Holies too received its primary fulfilment the instant the first Eucharist was celebrated; for what is the Holy of Holies but the sanctuary of the Presence of God, represented figuratively by the oracle before the Incarnation, and really afterwards by the Sacred Host. Types are figures of persons and things in the heavens, which represent indeed to us what is and what is to be hereafter in heaven; but the object is also to indicate what was to be on earth when the times of fulfilment should arrive. They have indeed a

if every type should be interpreted as having been accomplished in heaven, then we are in this predicament, that we have now neither kingdom, Church, altar, priests, nor indeed any kind of ministers, except what we may appoint for ourselves, persons pretending to minister by the authority of man, not by that of Jesus Christ, who alone can be the founder of the Christian hierarchy. If this is so, then the Christian dispensation is an age of chaos in the order of faith and morals, when men may think and do what they please, and make laws of faith and morality, or contrariwise in favour of infidelity or immorality, according to the tyrannical will of the majority. But Christ did not come to destroy law and order, but to restore all things, and gradually to reduce the whole world to the harmony of sound faith and wholesome morality. For effecting this result, the types under the patriarchal and Mosaic dispensations must of necessity have their fulfilment, at least in the first instance, in this present age of Christianity.

The types then relating to the Temporal Power under the former ages, viz. the province and Garden of Eden, the Domain of the Sons of God in the Antediluvian period; the City and Kingdom of Salem in the time of the early patriarchs; and the tribe of Judah and the Holy City of Jerusalem during the Mosaic dispensation, have their fulfilment under the Christian dispensation; that is to

fulness of fulfilment hereafter, but primarily they concern Christ in His relationship with His Church on earth, and to the Kingdom and Church as now existing.

say, that it is part of the law of God, as shown by the principle originally established, that a certain territory and city should be set apart as the property of none except God, who therein reigns as its King, being represented by His Viceroy or Vicar. Such was the case formerly in the time of Adam, Noah, Shem, Abraham, Jacob, Moses and the successors to his Chair; and it is so now; for to them have succeeded S. Peter in the offices Christ gave to him alone, and exclusively of the others, and through him to his successors.

II. PROPHECIES.—The Prophecies seem to indicate this truth with great precision, though the details are sometimes expressed in highly symbolical language.

Micah and Isaiah both give us, in nearly the same words, the following Prophecy, which I have collated:—"Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the Mountain of the House as the high places of the forest. But in the last days it shall come to pass, that the Mountain of the House of the Lord shall be established in the Top of the mountains, and it shall be exalted above the hills; and all nations [and] people shall flow unto it. And many nations and many people shall come, and say, Come ye and let us go up to the Mountain of the Lord, and to the House of the God of Jacob; and He will teach us of His ways, and we shall walk in His paths: for the law shall go forth out of Zion, and the word of the Lord from Jerusalem. And He shall judge among the nations, [and] among many people, and shall rebuke many people,

and strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."* The points in this Prophecy, so far as our subject is concerned, are (1) the destruction of Jerusalem, so effectually as to become "heaps"; and (2) that of the ancient Mountain of the House of God, which shall become as the "high places of the forest," that is, its site shall fall to the possession of the Heathen power. The House of God, then, could no longer remain on the Zion of the once Holy Land, but upon some other mountain, to be chosen for it to rest upon; (3) "But in the last days," that is, under the Christian dispensation,† "the Mountain of the House of the Lord shall be established in the Top of the mountains, and it shall be exalted above the hills." The word mountain is the symbol of the seat of authority, on the one side that of God, *i.e.* Christendom; and on the other that of Satan and the world-power, *i. e.* Heathendom. The range of mountains and hills appear to symbolize a great

* Micah iii. 12, iv. 1–3; Isai ii. 2–4.

† S. Paul fixes the period of the "last days" as that of the Christian dispensation: "God . . . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom He made the worlds" (Heb. i. 1, 2; see also ix. 26). And S. Peter, in quoting the prophecy of Joel, who says, "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh, &c.," applies it to the dispensation inaugurated by the descent of the Holy Ghost on the day of Pentecost (Acts ii. 17. See also 1 Cor. x. 11; Gal. iv. 4; Ephes. i, 10).

empire, "the Top," or apex, being the capital City to which the whole empire is subject. It is "in the Top" of these mountains that "the Mountain of the House of the Lord" is established, which it occupies, and there becomes exalted above all the "hills," that is, above the seats of authority in all parts of the empire.* (4) And it was foretold that

* A mountain or hill is a symbol of great variety, but always in connection with power and dignity :—

1. It is the symbol of the Presence of God, as when He appeared upon Mount Sinai (Exod. xix. 20, xxiv. 17).

2. Hence it became (1) the seat of authority and dignity (see Ps. ii. 6, iii. 4, xcix. 2; Isai. lii. 1–13); (2) of truth, sanctity, and worship (Ps. xv. 1, xliii. 3, lxxii. 3, xcviii. 8, xcix. 9, cxxi. 1, cxlviii. 9; Isai. lv. 12; Ezek. xxxiv. 13; Joel iii. 18; S. John iv. 20); (3) of power (1 Kings xx. 23; Ezek. vi. 2, 3; Amos iv. 1).

3. A symbol of material greatness (Isai. xiii. 1, 2; Rev. xvii. 9).

4. The Top of the mountain indicated (1) the position of authority and power (Exod. xix. 20); (2) a beacon or ensign, as a guidance to persons or nations (Isa. xiii. 2, xviii. 3, xxx. 17); and (3) a city (S. Matt. v. 14). The city of Jerusalem was situated upon mountains; so also Samaria and Rome.

5. But mountains or hills, and also trees and groves (in the passage in the text called a "Forest"), were the places of idolatries and abominations (see Deut. xii. 2, 3; Judges iii. 7, vi. 25–28; 1 Kings xiv. 23, xvi. 33; 2 Kings xvi. 4, xvii. 10; Isai. ii. 13, 14, xvii. 8, xxvii. 9, lvii. 7; Jer. ii. 20, iii. 2, 13, xvii. 2; Ezek. vi. 13, xx. 28).

The mountains or hills, then, represented (1) in a good sense, God and His Church, and (2) contrariwise, Satan and his kingdom. The Prophecies show that these two powers are ever in collision, and that ultimately the Mountain of the Kingdom of God will subdue the mountain of Heathendom; *i.e.* the Church shall conquer the world, and reduce it to the sceptre of Jesus Christ. "The Top of the Mountain" is the principal place in each of these kingdoms; in the kingdom of revolted Israel, Jerusalem ("the

"all nations and people shall flow unto it"; that is, that the whole world shall become subject to the

Top" of Mount Zion) is opposed to Samaria ("the Top" of the mountain). In the Christian dispensation the Mountain of the Lord's House, on account of the crimes of the Jews, departed from "the Top" of Mount Zion, which is Jerusalem, and alighted upon "the Top" of Heathendom, that is, as it will be seen, Rome; and established itself there as the Fountain of Truth. And as it was of old so is it now: Rome is opposed to all sects of heresy and apostasy, and the Prophecies against Samaria, the seat of the schismatic and apostate tribes of old Israel, apply with equal force against all modern Samarias. But it is foretold that Israel and Judah will some day be reunited, and acknowledge one king (Exek. xxxvii. 15–22). And that they shall be no more divided; the fulfilment of this happy consummation we may therefore look for in the reunion of all separated Christians under the one standard which Christ has set up, viz., "the Top of the Mountains" upon which stands the Holy City, *i.e.* Rome.

There is an apparent contradiction between the Prophecy of Isaiah and the words of Christ. Isaiah says that the law shall go forth from Zion, that is, from the city of "the Top of the mountains," whereas Christ says to the Apostles, "And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem (S. Luke xxiv. 47). The Apostles were directed to preach in the first instance to the Jews and the Israelites, and, therefore, Jerusalem was the proper place to begin their ministry. But the time would come when Jerusalem and the Jews would refuse to accept the Apostolic teaching, as they had done that of our Lord whom they crucified; this would be followed by their rejection and destruction as a nation. The Mountain of the House of the Lord would then depart, to take possession of a "mountain" in another "nation" (S. Matt. xxi. 43), to which all "the mountains" and "the hills" of the world would become subject, to which place S. Peter, the Original of the Empire-Church, and the appointed Prince Shepherd and Teacher, would come, and there plant his Cathedra of Truth; and hence the fulfilment of this prophecy, "From out of Zion shall go forth the law, and the word of the Lord from Jerusalem"; that is, the New Zion and the New Jerusalem.

Mountain of the House of the Lord, which has taken possession of the Capital of the empire. (5) That the Teaching office will be therein, "for the law shall go forth out of Zion and the word of the Lord from Jerusalem," that is, the Jerusalem of the Christian dispensation; (6) that God will from that place judge many nations and "strong" ones "afar off"; and (7) that the final result will be the reign of universal peace within those kingdoms which are subject to the House of the Lord. Here we observe the Empire-Church of Jesus Christ, described under the symbol of a range of mountains and hills, at the head of which is one which is described as the "Top," that is, the Holy City, the place of the supreme governing authority. It is there where the fountain of the law of faith has been placed, and it is from thence that the law will be for ever expounded for the advantage of the faithful. Who can doubt that the "Top" of the mountain, and the Mountain itself, represents symbolically the Temporal Power, even the Holy City and the dominion immediately belonging to it: this is the Salem of the early Patriarchal age, and the Jerusalem of the Mosaic dispensation, now united, and forming that Temporal Power which was intended by God to be established upon the earth during the period of Christianity. The other "mountains" and "hills," that is, the empire generally (to be broken up hereafter into various independent secular kingdoms), subject to the authority of the Ruler of the Temporal Power, in all matters concerning that new Law that went forth from the New Zion.

No one can doubt what was this universal empire which these two prophets saw in the then far distance, for there was but one only that could answer the description, viz. the Roman empire and Rome its capital. This will appear more evident as we advance in our researches.

2. The great Prophecy I now propose to refer to is the famous one contained in the last ten chapters of the Book of Ezekiel. There are certain passages which seem to indicate very plainly that the Temporal Power was a provision intended for the Empire-Church, wherein the Representative of Christ is shown to be a territorial Sovereign as well as the Sovereign Pontiff, having jurisdiction over all the people of God.* "In the visions of God

* Both SS. Basil and Jerome evidently regard the great mountain of Heathendom as the future seat of Christendom. Commenting upon Isaiah ii. 2, S. Basil says, "One of these mountains was Rock [*i.e.* Peter], upon which Rock also the Lord promised that He would build His Church" (T. i. in Isai. c. ii. n. 66). And S. Jerome, after saying that this House is built upon the foundation of the Apostles and Prophets, thus concludes: "Whence also upon One of these mountains Christ founds the Church, and says to him [Peter] 'Thou art Rock, and upon this Rock I will build My Church, and the gates of hell shall not prevail against it'" (T. iv. in Isai. i. c. ii.). The Apocalypse describes the Roman empire under the symbol of seven mountains, which are explained to mean "Heads" (Rev. xvii. 9), and "Head" signifies the capital of a country or province; for example, "the Head of Syria is Damascus"; "and the Head of Ephraim is Samaria." Head again signifies the Ruling authority: "the Head of Damascus is Rezin . . . and the Head of Samaria is Rameliah's son" (Isai. vii. 8, 9). The capital of Heathendom was to be the Capital of Christendom, and the Head of Christendom, the Rock Peter The symbols "mountain" and "head" refer to both the capital and its reigning sovereign.

brought He me into the land of Israel, and set me upon a very high mountain, upon which was as the frame of a city on the South. And He brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate." And he showed him "the House of Israel. And behold a wall on the outside of the House round about, and in the man's hand a measuring reed of six cubits long by a cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height one reed."* After the description of the House and its arrangements, &c., the Prophet thus continues. ". . . . And the glory of the Lord came into the House by the way of the Gate whose prospect is towards the East. So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the House. And I heard Him speaking unto me out of the House; and the man stood by me. And he said unto me, Son of man, the Place of my Throne, and the Place of the soles of My Feet, where I will dwell in the midst of the Children of Israel for ever." And after certain admonitions to Israel, the Lord continues, "This is the law of the House; upon the Top of the mountain the whole limit thereof round about shall be most holy. Behold this is the law of the House." † Is not the above an expansion of that part of the Prophecy of Micah and Isaiah which predicts the establishment of the Holy City

* Ezek. xl. 2–5. Compare with Rev. xi. 1 and xxi. 10, 17.

† *Ib.* xliii. 4–12.

"in the Top of the mountains" of Heathendom? The mountain is situated in the land of Israel; and Israel here is the symbol of the entire world, as will presently be proved. And this "Mountain of the Lord's House" is described as the Footstool of God,* for Ezekiel reciting the word of the Lord, says it is "the Place of My Throne, and the Place of the Soles of My Feet, where I will dwell in the midst of the Children of Israel for ever"; and He adds, that "this is the law of the House: upon the Top of the mountain, the whole limit thereof round about shall be most holy." "The Top of the mountain," in the Prophecies of Micah and Isaiah, and that of Ezekiel, are identical; it is one and the same place, the apex of Heathendom converted, and transformed to be the Apex and Centre of the world, the Capital of Christendom.

In chapters xlv. and xlviii. of this Prophecy is a description of the mystical division of the land of Israel, not as under the former dispensation, but as it was intended to be under that of the present. And this description unfolds to us the whole doctrine concerning the outward and political form of the Empire-Church of Christ. The entire land of Israel, as it was in the days of Solomon, inclusive of its twelve patriarchal divisions, is taken as the symbol of the then future Empire of Jesus Christ. The Northern portion is divided into seven parallel divisions, each occupying the whole breadth of the land from East to West, and five similarly on the

* See note on this subject, *sup.*, pp. 702, 703.

South. In the midst of which, that is, between the seven tribes north and the five tribes south, is situated the region composing the Temporal Power, consisting of the Sanctuary, the Holy City, and the portions of land for the Prince, the priests, and the levites. "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and in it shall be the Sanctuary and the most Holy Place. The holy portion of the land shall be for the priests the ministers of the Sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary." And the same provision is made for the levites. "And ye shall appoint the possession of the City five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole House of Israel. And a portion shall be for the Prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the City . . . from the West side westward, and from the East side eastward: and the length shall be over against one of the portions, from the West border unto the East border. In

the land shall be his possession in Israel: and My Princes shall no more oppress My people; and the rest of the land shall they give to the House of Israel according to their tribes." *

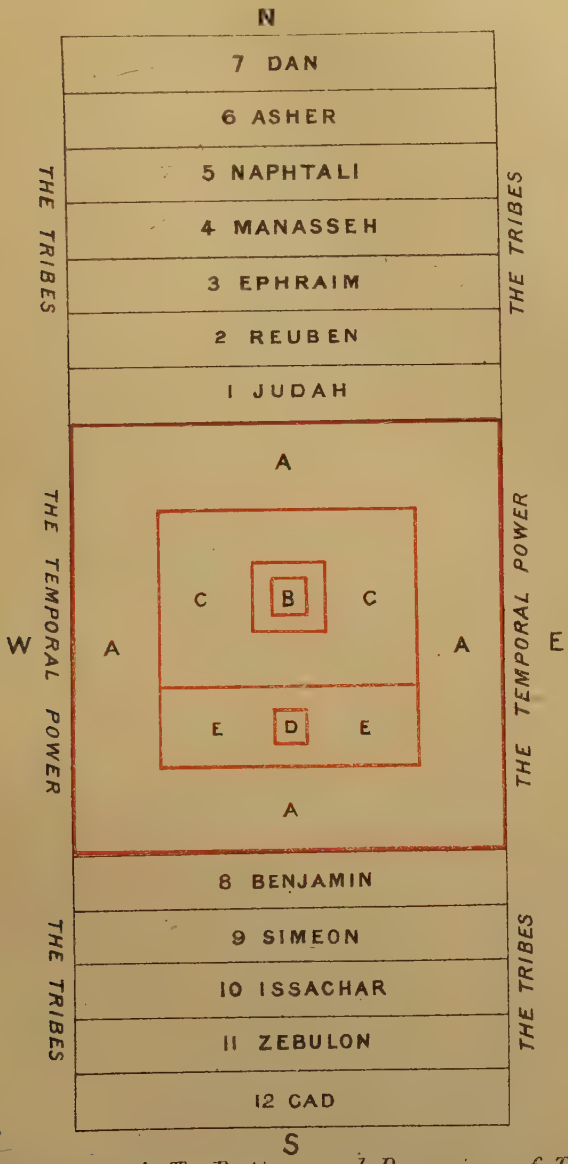
These Tribes are thus arranged: on the North side of the Holy Portion is the portion of Judah, and upwards, each north of the other, are the portions of Reuben, Ephraim, Manasseh, Napthali, Asher, and Dan; and on the South side, downwards toward Egypt, Benjamin, Simeon, Issachar, Zebulun, and Gad;† the portion of each Tribe, as I have stated, being arranged in parallel divisions, extending right across the land from East to West. The annexed diagram ‡ will give a

* Ezek. xlv. 1–8.

† Ezek. xlviii. 1–7 and 23–28. The arrangement of the Tribes, as settled by Joshua, differs considerably from that in the Prophecy, which will be apparent on a comparison. According to the former settlement, beginning at the North, the following tribes occupied the western half of the land: from North to South, Asher, Zebulon, Issachar, Manasseh (1 lot), Ephraim, Dan, Simeon; and similarly on the Eastern division, Napthali, and part of Dan, Manasseh (2nd lot), Gad, Reuben, and Judah; and Benjamin between Dan and Reuben. Judah was the most southern princedom under Joshua, whereas, according to Ezekiel, it is placed more in the centre, the Temporal Power and five Tribes being south of it. This and other variations show that Ezekiel's Israel is not the same as the Israel before and after the Captivity. And it seems that this difference, in addition to other reasons, caused the Jews to hesitate before admitting the Prophecy of Ezekiel into the canon: Calmet remarks that "the Jews say that the Sanhedrim deliberated long, whether his [Ezekiel's] Book should form part of the canon. The great obscurity of his prophecy, at the beginning and at the end, was objected, and also what he says in chapter xviii. 2–20 . . ."—(See Art. Ezekiel.)

‡ The diagram does not profess to give in detail the whole

Diagram of New Israel, i.e. The Empire Church of Christ taken from Ezek. XLV. 1-8, & XLVIII.



REFERENCE.- *A The Portion and Possessions of The Prince. B The Sanctuary. C The Holy Portion. D The Holy City. E Suburbs, &c.*

view of the Mystic Israel, showing the portions of the Tribes, with the Temporal Power in the centre.

It is not my intention to attempt any interpretation of this great Prophecy beyond the subject under investigation, and this only because the outlines are so plainly given that it is not possible to misunderstand the meaning of the Prophet, though commentators may differ concerning details and the period to which the Prophecy may point. There is no difficulty then in asserting that the following are important features in this Prophecy: (1) The existence of a territory in which is situated the Sanctuary, the Holy City with its suburbs, the Place of the Prince, together with land which forms the possession of the Sanctuary, the priests and levites, of the City, and of the Prince. This is what is called the Temporal Power, that is, a Kingdom or Princedom separate from and independent of all other states, being the property of God and His Vicar. And (2) the land North and South of the Temporal Power divided into twelve princedoms, apportioned to each tribe in the manner stated above. These are apparently independent states, but subject to the Prince in matters concerning the sacerdotal law, prescribed in the Prophecy, and in the service due to the City.

plan as delineated by the prophet. My object is simply to show that in the midst of mystical Israel was situated the Temporal Power. It was foretold there would be a territory set apart as peculiarly sacred; in which would be the Holy City, the Sanctuary, and a provision for the Prince as the Head of all Israel—that is, the Catholic Church.

This is clear from the passage, that "the rest of the land shall they give to the House of Israel according to their tribes," * and that "they that serve the City shall serve it out of all the tribes of Israel"; † for the maintenance of all these certain "portions" are set apart. It would seem that the land is given to all those tribes on the condition of service; ‡ for the whole land is holy, being the Universal Kingdom of God upon earth, in the midst of which is the Temporal Power, which has dominion, in spiritual concerns, over all.

There is another point, which is important, and that is, that the City is no longer known as Jerusalem, but by another name. Isaiah foretold this should be: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a New Name, which the mouth of the Lord shall name." § That name is given by Ezekiel: "And the name of the City from that day shall be Jehovah-Shammah," or "THE LORD IS THERE." ‖

It is admitted by all commentators (I believe of all denominations) that this Prophecy does not concern literal Israel, but New Israel; that is, the Christian Church, which Catholics call the "One Holy Catholic and Apostolic Roman Church."

Old Israel, then, is the symbol of the entire world subject to the dominion of Jesus Christ. This is evident from what Isaiah says: "He shall cause them that come of Jacob to take root: Israel

* Ezek. xlv. 8. † *Ib.* xlviii. 19. ‡ *Ib.* xlviii. 15–19.
§ Isai. lxii. 2. ‖ Ezek. xlviii. 35.

shall blossom and bud, and fill the face of the world with fruit." * And again: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."† And comparing this passage with the words that fell from our Lord, and what occurs in the Apocalypse about the Twelve Tribes (of which presently), it is impossible to doubt that whatever may be the hidden meaning of this mysterious Prophecy, it refers to the Empire-Church of Jesus Christ, and to no other polity.‡

* Isai. xxvii. 6.

† Isai. liv. 2, 3. The objection will be raised that it is the Israelites who take root and bud, and fill the world with their fruit; and that it is the Israelites that inherit the Gentiles and occupy their habitations. This is quite true, but only in a mystical sense. It is the seed of Abraham that is to people the entire earth; but according to S. Paul there is a double meaning to the word "seed"; having a literal and a spiritual sense. Abraham has descendants through his Son according to the flesh, even Christ; who by virtue of His Incarnation, and of union with Him by the Sacraments, we become His children of the faith. S. Paul says, "For the promise, that he [Abraham] should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. iv. 13–16). We are all therefore of the seed of Abraham, and hence we are Jews and Israelites.—(See *sup.*, pp. 350–356.)

‡ I am aware that there are some Anglican and Protestant commentators who believe that the Prophecy of Ezekiel refers

Such then being the case, what are the features in this Prophecy, which stand out in high relief? The Prince, the Temporal Power inclusive of the Sanctuary and the City; and the great body of the faithful throughout the world subject thereto. The faithful are the spiritual Israelites, consisting of twelve tribes, that is, the faithful according to their families and countries, for the number twelve *

to a more advanced age in the history of Christendom, even to that period which they call the Millennium. So far as the argument in the text is concerned, the later the fulfilment the stronger is the case in favour of the Temporal Power, for it shows more and more clearly that the principle of the Temporal Power is one which cannot come to an end till the consummation of the Christian dispensation.

* The number Twelve is shown to be one signifying completeness and plenitude, as indicated (1) in the Twelve Tribes, (2) Twelve Loaves of shew-bread, which were placed upon the table in the Sanctuary (Levit. xxiv. 5); (3) Twelve Apostles, to which number were added S. Paul and S. Barnabas, and probably others; (4) the Twelve Stars which formed the diadem of the Woman seen in S. John's vision (Rev. xii. 1); (5) Twelve Thousand sealed of each of the Twelve Tribes (*Ib.* vii. 4–8); (6) Twelve Foundations of the City Wall (*Ib.* xxi. 14); (7) Twelve Gates in the wall (*Ib.* 12); (8) One Hundred and Forty-Four, the number of the Angel of the City Wall (*Ib.* 17), that is, 12×12; and the Twelve Fruits of the Tree of Life in the Paradise of God (*Ib.* xxii. 2). This mystical number of Twelve is found in all ancient nations that derive their origin from the East. In England, too, we have, or have had, the same principle recognized: as the Twelve Jurors in trial of causes, and the Twelve Judges of the land. It is, therefore, a number signifying completeness and plenitude as regards (1) the polity, and (2) the administration of the same.

The number Twelve times Twelve denotes universality as to space. This is indicated (1) by the Twelve Tribes of Israel regarded as typical of the Twelve Tribes of New Israel, that is, the universal Empire-Church. (2) The four-sided Temple, that is, the third part

is a number of fulness and completeness. These dwell North and South of the Temporal Power, that is, in all parts of the world. The Prince is mystically called David: "And I the Lord will be their God, and My Servant David a Prince among them; I the Lord have spoken it." * Again: "And David My Servant shall be King over them, and they all shall have One Shepherd. . . . And they

of the number Twelve; answering to the four gospels, and the four quarters of the earth, each of which had three gates, and similarly the foundations beneath, the one representing each three "Angels," the other three Apostles, and three is the fourth of twelve. These two numbers, four and three, indicate, the one perfection, and the other the source of all perfection, the Holy Trinity: and these two numbers multiplied, universality. Hence the number of the Apostles being originally fixed at Twelve, S. Augustine, discoursing on Ps. ciii., thus remarks, in allusion to the vessel which S. Peter saw descend from heaven three times:—"... But this was done thrice, and that circle (discus) was taken away which was shown thrice let down from heaven. The circle, which was held by four lines, is the round world, in its four parts. These four parts are often mentioned in Scripture, as East and West, North and South. Therefore, because the whole world was called so by the Gospel, four Gospels were written. But the vessel which was three times let down from heaven signifies that which was said to the Apostles, 'Go ye and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.' Thence is formed, as ye know, the number Twelve, which was the number of the disciples. . . . . Why were there Twelve Apostles? Because there are four parts of the world, and the whole world is called to the Gospel; whence four Gospels were written, and all the world is called in the Name of the Trinity, that it should be gathered into the Church, for four times three make twelve" (Oper. S. Aug., T. iv. Ps. ciii. Serm. iii. n. 2). The number Twelve is one denoting completeness and plenitude; and multiplied by twelve, universality.

* Ezek. xxxiv. 24.

shall dwell in the land that I have given unto Jacob My Servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever, and my Servant David shall be their Prince for ever." * This Prince is primarily Jesus Christ, for it is He who first entered by the East Gate; but subsequently in this Prophecy he is evidently a mortal man like ourselves, represented as offering sacrifices and as having sons, showing that he is one residing upon earth under all the ordinary conditions of humanity. And further he is a visible personage, which Christ is not, for He has ascended into heaven, where He sits for ever on the right hand of the Father. And this visibility is shown by the fact that a Place is provided for him within the East Gate: † he is also described as being present, that is visibly, so that all see him: for in the presence of the priests he offers his sacrifice, and he is likewise in the midst of the people: "And the Prince in the midst of them, when they go in [he] shall go in; and when they go forth, [he] shall go forth." ‡ But the following passage clearly indicates that the Prince cannot be Christ: "Upon that day shall the Prince prepare for himself and for all the people of the land a bullock for a sin offering. And . . . a kid of the goats daily [*i. e.* during the seven days of the feast] for a sin offering." § This settles the question definitively that the Prince cannot possibly be Christ; for he is represented as offering a "*sin offering*,"

* Ezek. xxxvii. 24, 25.
† *Ib.* xlvi. 2.
‡ *Ib.* xlvi. 10.
§ *Ib.* xlv. 22, 23.

not merely "for all the people of the land," but "for *himself*" likewise; showing that he is a man like ourselves, conceived and born in sin. All these considerations show that the Prince, at least after the establishment of the New Israel, is not Christ in Person,* but His Representative and Vicar.

* Scott, an Anglican theologian of repute, does not believe that the Prince was Christ; quoting Ezek. xlvi. 2, he says, "This seems to denote the constant, reverential, and exemplary attendance of kings on the pure, evangelical ordinance of religion, in the approaching flourishing days of the Church. Some indeed interpret it of Christ meeting His assembled people on their solemn festivals, especially on His own day [Sunday] to apply to them the benefits of His atonement and prevailing mediation: but He does not meet His people as joining in their worship, or as offering any sacrifice: so that this interpretation appears inadmissible."—(Comm. Ezek. xlvi. 1–3.) Scott believes that the term Prince stands for any Christian monarch who worships God as a sort of sacerdotal king; for that must be his position, if he is represented by the Prince in this Prophecy, whose position is one distinct in office and worship from both priests and people. No one holds that the king, whatever he may be in his own court, has any pre-eminence in the House of God, or has any function to perform therein different from that of any other layman. Scott, as well as others, saw the difficulty of interpreting whom this "Prince" represented; he perceived he could not be Christ personally, but one visibly amongst his people, offering in their presence worship and sacrifice. Had he observed that the Prophecy of New Israel consisted of a Kingdom composed of one Prince over the Twelve Tribes, the former in the Holy City, wherein was the Sanctuary, with lands set apart for maintaining in independence himself, the priests, the levites, and also for meeting the requirements of the daily recurring sacrifices; and had he also observed that the Holy City had to be served "out of all the tribes of Israel" (for their maintenance land is provided); in a word, had he taken into account these special points, he would

And besides it should be noted that Ezekiel sometimes employs the word "Prince" in the sense of visible kings reigning on earth; as, for instance, "the Prince of Tyrus," "the Prince of Egypt, &c." * If then the mystical Israel signifies the Church of Christ, which all seem to acknowledge that it does, then the Prince, mystically called "David," can mean no other than he whom Christ appointed as the Shepherd-King to rule over His Empire-Church. But it will be alleged that David is one of the names of Christ. True; but so is Rock, and S. Peter was named by Him Rock, and made the Foundation of the great Kingdom which He created, and appointed to be its Sovereign Shepherd; so it can scarcely be denied that David in this Prophecy means in the first instance Christ and subsequently His Vicar. It is, however, said that the name of the Holy City is "Jehovah-Shammah," that is, "THE LORD IS THERE"; therefore He must be the Prince. Christ is present no doubt invisibly, but we have to do with a visible person. Christ is present in two ways in His Church, as He promised He would be all the days of this dispensation; first, sacramentally by the Host, and secondly, by representation; even as God was formerly present by Melchizedec, by Moses, and the Highpriests. These acted

have seen that the "Prince" could be no other than the visible Sacerdotal-King of the Church of Jesus Christ, and the Sovereign of that Temporal Kingdom which was to be provided for him by God.

* Ezek. vii. 27, xii. 10, xxi. 25, xxviii. 2, xxx. 13, xxxviii. 2, 3.

and spoke on God's behalf; and even more than this, for they occupied the very Place of God. Joseph said to his brethren, after his father's death, that he was "in the Place of God"; * and S. Paul says, "Ye . . . received me as an Angel of God, even as Jesus Christ."† So in like manner the Prince of the Empire-Church, the New Israel, who is called "David," occupies the Place of Jesus Christ, the true David and the true Rock. The presence of Jesus Christ as our Head in the great Holy City of Jehovah-Shammah, is manifested by the Supreme Pontiff, whom every Catholic honours as His Representative and Vicar. This is the Shepherd-King, the Sovereign Head of the Twelve Tribes of the New Israel.

The Temporal Power consists, then, of three things: the Holy Portion, wherein stands the Sanctuary, with the "courts" and "possessions" of the priests and levites; the Holy City with its suburbs; and the lands belonging to the Prince of the Tribes, which surround the Sanctuary and the City, North, South, East, and West. The Place for the Prince is situated within the porch of the East Gate, which Gate is opened for him and for no other.‡ It is the place of his majesty and dignity. There can be no doubt that whatever may be the full interpretation of this wonderful Prophecy, one thing is clearly established, and that is, that the principle of the Temporal Power is fully recognized as an essential feature in the external Polity of the Empire-Church of Christ.

* Gen. l. 19. † Gal. iv. 14.

‡ Ezek. xlvi. 2, 8, 12; comp. with *Ib.* xliv. 2, 3.

3. We have now seen that Micah and Isaiah pointed out that "the Mountain of the Lord's House" in the last days should be "established in the Top of the mountains," and should "be exalted above the hills," that is, as I showed, that Rome should become the Jerusalem of the New Israel, and that its empire should fall to the possession of Christ. Ezekiel predicted the same thing in a different manner, foreshowing that in the future ages there would be a territory set apart for the Sanctuary, the Holy City, the residence for the Prince, the priests, and the levites, inclusive of lands for their maintenance and that of the Sanctuary and the City. This was intended to form the Temporal Power under the Christian dispensation. Subject to the Prince, the Sanctuary, and the Holy City, were all the tribes of Israel, seven being situated north and five south of the Temporal Power; that is, the faithful in every part of the world; for the Twelve Tribes of Israel indicate the whole Christian world. And to mark the superior dignity of the Holy City, it was to receive a new name, viz. Jehovah-Shammah, "that is, "THE LORD IS THERE," which was explained to signify the perpetual presence of Jesus Christ, not only in the Blessed Sacrament, but also by means of His Vicar, who, like Joseph of old, stands "in the Place of God."

Now we have to ascertain whether there is any Prophet who pointedly predicted the locality of this great Holy City, with the Temporal Power attached to it. As it was with Christ so it was with His Church, which is His Body, that certain Pro-

phecies were given so plainly, that it would be impossible to mistake their meaning. For example, a Virgin, it was foreshowed, would bring forth a child, whose name was to be Emmanuel; * again, the time that He was to come was pre-announced; † the place wherein He would be born was foretold; ‡ and a further indication was given that He would visit the Temple at Jerusalem that was then standing.§ So also with regard to the Empire-Church, as shown in the Prophecies quoted in a former part of this work,‖ and also in those to which I have just referred. But is there a Prophet who points out the place of the Temporal Power, *i.e.* the future "City of the great King," as Micah did the place wherein that great King was to be born? Yes, there is, and it is Daniel the Prophet. As I have already shown, he, by his interpretation of the vision Nebuchadnezzar saw, predicted the rise and fall of four great empires; viz. Babylon, Medo-Persia, Greece or Macedonia, and Rome. Each was conquered by its successor, and Rome became mistress of all those empires, and at the time of Christ it was in the height of its glory and power. The vision which the king of Babylon saw in its grandeur and splendour, was the Roman empire as it would be existing in the days when its future Master, the Son of Man, was wandering upon the mountains of Israel. The following is the passage which concerns this subject: "Thou sawest till that a Stone was cut out (of the mountain) without

* Isai. vii. 14.
† Dan. ix. 24–27.
‡ Micah v. 2.
§ Mal. iii. 1.
‖ See Bk. iv. c. ii.

hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces." * The "feet" formed the base of the whole empire, that base was no other than the city of Rome, which was then the imperial and sacerdotal city of Heathendom. Upon this point there can be no question, for it is historically true that the Roman empire is the fourth empire, beginning with that of Babylon, and the early fathers assert that it was so. As I have already discussed this point in an earlier part of this work, I need not repeat what I have said. Rome was the place marked out by the Prophets as the site of the future Temporal Power in the Christian dispensation. And this is further proved by the fact, that the instrument that should cause the fall of Rome and its empire was a Stone,—even that Stone which the builders refused; and having been rejected, it came to Rome and ground it to powder, so effectually that nothing remained of ancient Rome but its ruins, now the monuments of the glorious victories that crowned the spiritual armies of the Kingdom of Heaven.

I have already shown that that Stone was first the Lord Jesus Christ, and secondly His Vicar S. Peter, who came to Rome, and established therein his Cathedra, whereby he proclaimed that Rome and the empire were henceforth to be the property of Jesus Christ, and also of himself as His Servant and Vicar. Many years were to elapse, however, before this conquest should be consummated, but the time would surely come when the

* Dan. ii. 34, 45.

words of Daniel would be fulfilled, that the "Stone that smote the Image [would become] a great Mountain" filling "the whole earth"; that is, as thus interpreted by the same Prophet, "And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." * And to show that the vision of the Stone striking the feet of the Colossus was not to be then immediately fulfilled, he adds, "the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." † Daniel then pointed out the Place where would be that Temporal Power which Micah, Isaiah, and Ezekiel foretold would be established in "the last days"; that is, during the Christian dispensation. And as the fulfilment of these Prophecies is proved by the bare fact that not only did the Stone invade Rome and spiritually subdue it; but after the fall of the Roman empire in the West, the city of Rome, with certain territories appertaining to it, actually came into the legal possession of the Supreme Pontiffs, over which they reigned as other kings reign over their respective dominions. The actual fulfilment proves the truth of the Prophecies, even as the advent of Christ and the establishment of His religion all over the world indicate the fulfilment of all those predictions which foretold those events. Indeed we are espe-

* Dan. ii. 44. † *Ib.* 45.

cially told that fulfilment is the ordained means by which a prophecy shall be proved to have been inspired.*

It is evident, then, that the principle of the Temporal Power long ago foretold by the Prophets would be continued in the Christian dispensation, and that the place wherein it would be established was ancient and Imperial Rome, at that time the future Metropolis and Centre of Christendom.

3. It is not to be supposed that, when Jesus Christ delivered to S. Peter and the Apostles their several commissions, He was unmindful of the Prophecies of old. He came not to destroy, but to fulfil, that is, to carry into effect all that had been foretold of Him "in the Law of Moses, and in the Prophets, and in the Psalms." † Accordingly, we observe that in erecting His new Empire, He followed the lines marked out by the Prophets, and especially by Ezekiel. "I dispose (διατίθεμαι) unto you a Kingdom, as My Father hath disposed unto Me: that ye may eat and drink at My Table in My Kingdom, and sit on thrones judging the Twelve Tribes of Israel." ‡ In this passage there are three points to be noted: (1) the Kingdom, (2) the Twelve Tribes, and (3) the Thrones. Ezekiel thus predicted this arrangement: (1) the Kingdom, under the form of New Israel; (2) the Twelve Tribes of which it was to be composed, and (3) the Princes who were the Rulers of their respective Tribes. It is manifest, then, that the Prophecy of Ezekiel referred to

* See Deut. xviii. 22; Jer. xxviii. 9.

† S. Luke xxiv. 44. ‡ *Ib.* xxii. 29, 30.

that polity which Jesus Christ established upon the Twelve Apostles.

Ezekiel also predicted the establishment of what is called the Temporal Power, consisting of a certain territory in which was to be erected the Sanctuary and the Holy City, and wherein were to be provided portions for the Prince, the priests and levites, and for those of the Twelve Tribes whose duty it was to serve the City; and also portions for the maintenance of the Sanctuary and the City. In His commission to the Apostles Christ does not enter into any of these particulars, but there are two clauses in that commission which are pregnant with meaning. First He says, "I dispose unto you a Kingdom." What do we understand by a kingdom? It is a territory consisting of a capital city, and of towns and lands; therefore, the "Kingdom" which Christ erected and handed over to the Apostles must possess a Capital somewhere. There never can be a kingdom without a metropolis and a centre; a kingdom without one is no kingdom at all. Old Israel had a capital, and so was the New Israel to have one, as Ezekiel pointed out. Again, Ezekiel foretold a good deal about "the Prince" who was to reign in the Holy City, having his portion in the North and South sides of the Sanctuary and the City, and also on the West and East boundaries of the Temporal Power. Christ, after He had constituted the Kingdom, pointed to S. Peter as the Prince, saying, "Be thou the Confirmer of thy Brethren"; that is, the Prince of the Twelve Princes, even the

holy Apostles; and on another occasion, He said, "Be thou the Shepherd of My Sheep"; that is, not only was he to be the Sovereign of the Apostles, but also of all the Twelve Tribes, in other words the faithful throughout the world.

The other passage alluded to is a very remarkable one, and, taken in connection with the Prophecy of Ezekiel, and its partial fulfilment when Christ erected His Kingdom, as just stated, is replete with meaning. During those forty days after the resurrection Christ was instructing His Apostles "of the things pertaining to the Kingdom of God," and it is more than probable that just before His ascension He had informed the Apostles of the divine intentions respecting the Empire-Church; for the Apostles, evidently alluding to something that He had said, asked this question, "Wilt Thou at this time restore again the kingdom to Israel?" It is possible they thought He meant Old Israel restored as under the law (for they had not then received the Holy Ghost); they knew that He was going to restore Israel, but they wanted to know when He would do so. The answer of our Lord is most noteworthy, in which He indicates the area of the New Israel, and, by implication, the establishment of its external polity. "It is not for you," He answers, "to know the times or the seasons which the Father hath put in His own power." * It is clear from this that Israel was to be restored in its external polity, not, indeed, according to the law of Moses, but according to the

* Acts i. 6, 7.

vision of Ezekiel;* but at what time, would depend upon the will of the Father. Under the former dispensation many centuries elapsed between the donation of the territorial kingdom of Canaan and its conquest and occupation by the Israelites, and the reason given was that the iniquities of the people were not yet full.† So, also, under the present dispensation Christ gave the empire of the world to the Twelve Apostles to be converted into the Empire of Christendom, with one at its Head, who is styled by Ezekiel "the Prince"; but, as of old, so then, this could not be accomplished till the iniquities of the Roman world were full. Rome in the person of Pilate had played the part of an executioner on behalf of the apostate Jews; they had yet to murder, wholesale, in no less than ten universal persecutions, Popes, bishops, and vast numbers of the faithful, and to become the sink of the vilest superstition, idolatry, and all kinds of abominations shocking in the extreme, in defiance not only of the revealed law of God, but of that law of conscience which every man possesses from the dawn of reason. When their crimes had come to the fulness of monstrosity, then would occur her destruction, and every student of history knows that ancient Rome was destroyed. Then would be the time for restoring the Kingdom to Israel in the completeness of its external polity, and that was accomplished when Rome became the legal,

* It is a remarkable fact that in the Israel described by Ezekiel the Highpriesthood of Aaron and its peculiar sacrifice seem to have no existence.

† Gen. xv. 16; Dan. viii. 23; S. Matt. xxiii. 32; 1 Thess. ii. 16

as it had been morally before, Capital of Christendom, the Holy City of God upon earth, the Centre of all authority, and the Source of all jurisdiction.

When "the Prince" of Christendom assumed the imperial diadem, and clothed himself with the purple of the Cæsars, and took up his residence in the Vatican, then is perceived the fulfilment of that part of Ezekiel's Prophecy concerning the Temporal Power. In the meanwhile the Apostles were bidden by Christ to prepare the way for this result. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses of Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."*

There are three points here to be noted: (1) Jerusalem and Judea, (2) Samaria, and (3) "the uttermost parts of the earth." The first represents the Jewish nation and its capital; the second, the ten revolted tribes of Israel; and the third, the Gentiles. But why does not Christ mention here the capital of the Gentile world as He had done in the other two cases? The answer I reserve for the present, but who can doubt that He pointed to Rome and the Roman empire? And surely these references are very significant, for they show the universality of the New Israel; and taking into account the Prophecies of Micah, Isaiah, Ezekiel, and Daniel, it is manifest that "the Temporal Power" was a most important part of the political constitution of the

* Acts i. 8.

Empire-Church, wherein would reign "the Prince" as an independent territorial king of Rome and its States, as well as the Sovereign Pontiff of the whole of Christendom. That this was included in the divine scheme is evident from the Apocalypse. As soon as "the Beast" and "the False Prophet" were destroyed, S. John says he "saw Thrones" set up which were occupied by the saints, and dominion was given unto them; and they sat and judged.* This is thus explained by Daniel: prophesying of the fall of the fourth kingdom, *i. e.* Rome and its empire, he says, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him."† The whole empire was to become the Empire of Christ, to be peopled by the saints, *i.e.* the faithful, and to be administered by those who would be appointed to occupy "the Thrones."

But does S. John tell us of the Temporal Power? He saw the Holy City Jerusalem descend out of heaven and alight upon a "great and high mountain":‡ this is the "Top" of the mountain that Micah and Isaiah saw in their visions; it is the same that Ezekiel also saw, even "the Top" of "a very high mountain"; it is likewise the "Feet of the Image Nebuchadnezzar beheld in his vision, and which Daniel interpreted to be the

* Rev. xx. 4. † Dan. vii. 26, 27.
‡ Rev. xxi. 10.

fourth empire in succession to Babylon, even Imperial and Sacerdotal Rome, now in the vision of S. John conquered by the New Israel and subdued to the power of its invincible sceptre. This city is styled "the Beloved City,"* which the armies of Antichrist will some day attempt to invest, but which will be overthrown and destroyed by the "fire" that descends "from God out of heaven." The polity, then, as represented in the Apocalypse and by Daniel, consists of the Holy City, *i.e.* the Temporal Power, the Thrones, and the faithful. In a preceding chapter of the Apocalypse is mentioned the Twelve Thousands of the Tribes of Israel.† I mention this fact simply to show that the Prophecies of Ezekiel and S. John, concerning the Empire-Church are similar in their construction, without presuming to interpret what may be the meaning of their various details.

Now, what is the result of all these observations? It is this, that in the legal establishment of the New Israel (for from centuries it had existed *de jure*), a Territorial Temporal Power was an element provided by God for the Holy City and the Sanctuary, and for the Throne of the Supreme Pontiff (who was to reign therein as a legal king), and wherein should be a home for the faithful from all parts of the world, as often as they go up to offer their homage to Christ as represented by His Servant, and to receive the law from his lips; for "out of Zion shall go forth the law, and the

* Rev. xx. 9. † *Ib.* vii. 4–8.

word of the Lord from Jerusalem," even from that city which is called Jehovah-Shammah, that is, "THE LORD IS THERE."

And here it is opportune to remark that the Temporal Power is an absolute necessity, for no person occupying the position of S. Peter could adequately carry into effect the commissions he received from Christ, unless he possessed an independent territorial kingdom. For how could he, being the Supreme Pontiff, be the subject of any king or potentate, who had been constituted by Christ superior to all, inclusive of the Roman Emperor himself in the height of his power and dominion? Anglicans forget that Christ never gave any authority whatever either to the Emperor or to any other secular king to rule over or interfere in the affairs of His Kingdom. When Christ said to S. Peter "Be thou the Shepherd of My Sheep," every baptized person on earth—Apostles, princes, kings, emperors, potentates—were, without any exception whatever, committed to the government of S. Peter and his Successors, in all matters concerning that Kingdom, both in its internal and external polity. Nothing in Holy Scripture is more clearly indicated than that every Christian is a subject of S. Peter, and of his Successors in his government. How then can a subject be the Sovereign of his own Sovereign Lord? The idea is simply ridiculous, and this, alone, proves the truth of the Prophecies quoted above, that, in foretelling the rise and advancement of the Empire-Church, they also predicted the establishment of a Temporal Power for the Supreme Pontiff, wherein

he should reign as an independent king in his own temporal kingdom.

Then, again, consider that the Supreme Pontiff, as the Successor of S. Peter, is the appointed Judge of all men (for he alone received the plenary jurisdiction of the Keys), and Christ having made no exception in favour of kings, it follows that all kings, being Christians, are responsible to the Supreme Pontiff with regard to their conduct as kings in matters relating to faith and morals. If a king transgresses in these respects by enacting infamous laws, or waging an unjust war (which is wholesale murder), he falls under the jurisdiction of the Pope, and is liable to be by him condemned and excommunicated.* This is the divine law, and it cannot be contradicted. Kings may reject this jurisdiction, and may follow the

* There are some who will assert that the same difficulty would arise between the king and the primates of the Church in his dominions; but the two cases are not analogous. No bishop, not even a primate, has any jurisdiction except what he receives from the Holy See, and, therefore, his relations with the king are not similar to those that exist between the Sovereign and the Pope. No doubt a bishop may remonstrate with a wicked king, but if the matter in question be serious, the only authority that can deal with him in reference to his conduct is the Pope; and this, because Christ having delivered unto him through S. Peter the fulness of jurisdiction over all Christians without any exception whatever, he alone is competent to address the king with authority, and if need be, to pronounce sentence upon him by virtue of the Keys, which he alone holds in plenitude. While, then, a primate or bishop may be, and, in fact, always is, a subject of the king of the country in which he lives, the Supreme Pontiff, being himself a King of an order far superior to that of any earthly king or emperor, can never be the subject of any, because he is the appointed Judge of all within the Empire-Church,—kings, emperors, &c., included.

example of the infamous Henry VIII., but only to their own eternal destruction. And if Anglicans would but give a calm and honest consideration to this point, they would perceive not only its truth but its reasonableness: and also the great mercy of God in having provided a means by which law and justice may be maintained in the world, the rights of the people guarded, and nations protected against invasion by hostile armies on account of some misunderstanding existing between two rival governments, who would avoid war if they could: but which might be prevented by the impartial judgment of an independent Sovereign, who being the Prince Shepherd of all Christians, would be able to arbitrate to the satisfaction of both sides. This is not fancy politics, as it may seem to some, but it is the legitimate outcome of the position of S. Peter and his Successors as the common Father of the faithful, to whom have been entrusted in succession all the lambs and sheep of the Universal Fold, without any distinction whatever.

And surely if men would but reflect, that the present state of things in the world of politics,—the wars and rumours of wars, the hostility that exists between the upper and lower classes, and between masters and men, the depression of trade in consequence of this morbid antagonism,—is the direct result of the rejection of the Vicar of Jesus Christ as the only divinely constituted Judge of all men, they would perceive that as long as he is rejected the world and its nations will continue to groan and suffer. Remember the words addressed by God through Samuel to the wicked Israelites:

"They have not rejected thee [Samuel the Judge-king of Israel], but they have rejected Me, that I should not reign over them."* In denying the authority of the Servant they have, in point of fact, denied Jesus Christ Himself.

It is alleged, however, as observed above, that in the early primitive ages the Pope had no Temporal Power, and during that time he was, so far as his person was concerned, the subject of the Emperor. True; but can any one say that he was able to carry into effect in any adequate degree the commissions Christ gave to S. Peter? Consider the difficulties they had to encounter in holding communications with the distant parts of the Empire-Church; and hence the seeds of the most pestilent heresies had time to germinate and to bring forth their baneful fruit. And, as I have several times observed, how many of the Pontiffs during that age were put to death by order of the Emperor; and even after the conversion of the empire, how many were molested in the exercise of their office, sometimes cast into prison, and at other times coerced in various ways by the imperious commands especially of the Arian Emperors.

Two kings cannot reign peaceably in the same city; one or the other must be the master, and, consequently, the liberty of the weaker will be trampled upon by the physically stronger party. If God destroyed hostile kings immediately, as He did Corah and his crew, then no doubt a Temporal Power might not be needed, but He wills the

* 1 Sam. viii. 7.

death of no man, and His desire is that all should repent and be saved; hence, through His mercy and long-suffering, He hesitates long before He scourges them with that terrible Iron Rod by which He punishes wicked and rebellious nations. The fact of there being no legal Temporal Power in the first ages of Christianity is no proof that it was not needed, nor is it any proof that it was not designed by God to be established at the proper time. Taking all these matters into consideration, it was a matter of necessity that a Temporal Power should be provided for the independent position of the Supreme Pontiff, and that Temporal Power was foretold by the Prophets, and implicitly referred to by Jesus Christ in those two passages I have quoted above.

There are two other objections which require an answer: that the Kingdom of Christ is not of this world; and that, consequently, the Prophecies were to be fulfilled, not literally but spiritually.

Christ said to Pontius Pilate, "My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence."* There are two points here to be noted: (1) That the Kingdom of God was not a secular kingdom governed according to the ordinary rules of earthly politics; and that it was not to be defended by weapons of war; and (2) that this Kingdom "now is not from hence." This is a very remarkable clause, and it is full of meaning. The word "hence" refers to the Roman empire,

* S. John xviii. 36.

and the word *now* to the then present time. Pilate had become alarmed at Christ's answer that He was a "King," for he naturally thought He intended to rebel against Cæsar (for treason against Cæsar was the ostensible reason why the Jews delivered Him to Pilate for judgment), but our Lord, to reassure him, said those words quoted above, the last clause being "but *now*," that is, at this present time (νῦν), "My Kingdom is now not from hence" (ἐντεῦθεν): that is, that some day it would.* And this is precisely what the Prophecies indicated, and what Christ implied both before and after His resurrection. It is evident, then, when Christ said "My Kingdom is not of this world," He never meant to deny that some day or other

* It is necessary to take note of the specific charge brought against Christ by the Chief Priests to Pilate, the Roman governor; which was this, *inter alia*, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ, a King" (S. Luke xxiii. 2). When Pilate asked Him whether He was a king, and received for answer that He was, what other inference could be drawn than that Christ aspired to temporal dominion? To assure Pilate, Christ said, "My Kingdom is not of this world," that is, as He Himself explains it in the last clause of the passage; "but now," that is at this present time, "My Kingdom is not from hence." The adverbs "now" and "hence" infer that though not now do I reign upon the earth as Sovereign Lord, yet when the time foreordained shall have arrived I shall; and this is apparently explained by the passage quoted in the text (*sup.*, p. 904): "It is not for you to know the times or the seasons," that is, in reference to the restoration of "the kingdom to Israel," "which the Father hath put in His own power." "But now My kingdom is not from hence." When those "times or seasons" should arrive, then the kingdom in a legal sense would be "of this world."

it would be territorial so far as the possession of the Temporal Power was concerned.

The other objection is, that the Prophecies I have quoted have only a spiritual interpretation. What does this mean? If, by the term "spiritual" is meant that they did not refer to literal Israel, then it is true; because "Israel" is a word employed in Prophecy as a symbol signifying the Universal Church: the Twelve Tribes similarly, as the body of the faithful, subject to their respective chiefs; and the symbolic "David," the Head of all Israel under the Christian dispensation. Jerusalem also stands for the Capital City under the Gospel, which, like ancient Rome, is both a local and a universal City, that is, it is the Metropolis and the Centre of all government; and in the privileges of which all who are subjects of the empire have certain rights according to their rank and degree; as, for instance, S. Paul as Saul of Tarsus, who declared that he was a Roman, possessing all the privileges of a Roman citizen.* If this is meant by a spiritual interpreta-

* An objection will be raised that the Holy City Jerusalem on earth, is not a local but a universal city. S. Paul, alluding to the heavenly Jerusalem, says, "But ye are come unto Mount Sion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the General Assembly and Church of the Firstborn, which are written in heaven, and to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 22–24; see also Gal. iv. 26). Now it should be remembered that Jerusalem that "is above" is the pattern of Jerusalem that is below. In what does Jerusalem that "is

tion, then it is true; but objectors mean more than this; viz., that the interpretation to be put upon these Prophecies has no fulfilment in any *literal* or *material* sense; that is, that the Prophets meant a mere spiritual immaterial polity, without any essential union or connection with this earth.* There is no authority for this view

above" consist? Of the heavens wherein are the Angels and the Saints. This is Universal Jerusalem in the regions far beyond the confines of this earth. But though universal, is there not a locality wherein is the seat and centre of universal government and authority? If there is, then Jerusalem is a local as well as an universal city. Jesus Christ as Man, is, according to His human nature, circumscribed as to space, and therefore He must of necessity dwell in some place wherein He exercises His offices as universal King and Priest. That there is some such place seems evident from S. Paul's account of a man "caught up to the third heaven," wherein he "heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. xii. 2–4). Now with regard to Jerusalem which is below,—that is the Catholic Church,—like that in heaven, it is both a universal and a local city. Christ having constituted His Empire-Church as a Monarchy, and appointed S. Peter and his Successors as each in turn the Supreme Sovereign Shepherd thereof, it follows that, like its pattern in heaven, there must be a place or city for him to reside in, and to administer the government of the Universal Church. This is a truth so self-evident, that when stated no argument is necessary to establish it.

* It seems to be overlooked by some controversialists that, so far as we of the human race are concerned, spirit and matter are, except for a short interval by death, inseparable; and that they will remain so for ever. Christ Himself, even now, is composed, so far as His Manhood is concerned, of spirit and matter; the only difference between Christ before and after His resurrection is that His Body is glorified, and possesses subtleness, agility, and penetrability; but, nevertheless, it is the same flesh which He obtained from the Blessed Virgin. And the Sacraments of the Church are, as has been pointed out above, intimately connected with matter: bread and wine are used to make the Blessed Sacrament, water

to be found in Holy Scripture. On the contrary, it has been affirmed by no less an authority than that of Christ, that heaven and earth shall not pass away until every "jot" and "tittle" of the law shall be fulfilled. And again, "all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me." Certain it is that every Prophecy relating to Christ has been fulfilled even to the very letter. And so also, the Prophecies concerning the ancient Babylon, Jerusalem, and other cities, have been literally fulfilled. If this was so in these cases, how, then, can it be asserted that the Prophecies relating to the Church and the Temporal Power should not be likewise fulfilled to the very letter?

If, then, "the Top of the mountains" means the capital of an empire, if the names Zion (or Sion) and Jerusalem and Israel are employed to symbolize the City and Empire of Christ upon earth, &c., how can it be denied that in the counsels of God it was intended at the proper time that

is the medium by which we received our regeneration by the Holy Ghost in baptism; and oil is used in other Sacraments. The Church is, then, both a spiritual and a material Body; she rules over bodies of men as well as over their souls; her Empire is not only in the world, but is established upon the earth, and the earth is her property by donation of Christ. Such, then, being the case, the Prophecies concerning the Church have both a spiritual and a substantial or literal fulfilment; that is to say, the Territory described by Ezekiel as situated in the midst of the tribes, in which is the Sanctuary and the Holy City of Christendom, must, of necessity, have a literal fulfilment during the dispensation, that is, so long as the Church remains on earth, which she will do to the end.

there should be, literally, a territorial Temporal Power, as the property, in a peculiar sense, of Almighty God (for all the earth is His), to be held for Him by His Representative on earth, even the Supreme Pontiff? It will be argued, however, that if the Temporal Power was to be a territorial one, so also must be the Empire at large; this might be so, if Ezekiel had not drawn the distinction between it and the principalities of the Twelve Tribes of Israel. Ezekiel, as I have said, after describing the area of this Temporal Power, adds, "And the rest of the land shall they give to the House of Israel according to their tribes"; * that is, (1) the Temporal Power, consisting of a territory, wherein should be the Sanctuary and the Holy City; and (2) the remainder of the world divided among the Twelve Tribes, that is, the faithful everywhere, according to their kingdoms, clans, and families over which the Prince is the Sovereign Head, according to the commission Christ delivered to S. Peter; that is, in the sphere of faith and morals.

The principle of the Temporal Power, then, is one originally ordained by God, and it holds good in every dispensation; and it consists of this, that a certain portion of the earth has been reserved for God's own personal (so to speak) possession, in which is situated His Throne, from which He rules and decrees laws and ordinances. Before the

* Ezek. xlv. 8.

Incarnation these laws and ordinances concerned matters relating to the civil, the ecclesiastical, and the moral law; since then, to the doctrine of faith and morals, and the canon law. That Throne is the symbol of His Presence, and it is manifested by means of that Person who, for the time being, officially represents Him; such were Adam, Noah, Melchizedec, the ancient Patriarchs, Moses and his Successors in his Chair, till Christ; and, subsequently, S. Peter and the Successors in his Chair down to the present holy Pontiff, our venerable Lord Pope Pius IX. It is thus that God has chosen to be represented upon earth as Sovereign, from Adam till the present day, and so onwards till the end. To effect this manifestation of His Presence as King and Lord of all, the Temporal Power has been established upon earth as a divine principle; it first appeared in the Province and Garden of Eden; then most probably in some place (not recorded) in the Antediluvian ages; then, clearly, in the early Patriarchal dispensation; and most certainly under the Mosaic economy; the Prophets during that latter period foretelling the rise of a similar Temporal Power, only more elevated in dignity, in "the last days" *i.e.* in the Christian ages, which every one knows has been fulfilled, and for more than a thousand years has been in the legal occupation of the Supreme Pontiffs on behalf of Jesus Christ. It will be alleged, and it is true, that it has not been continuously held by the Chiefs of each dispensation, and that this militates against the immutability of the principle. The answer is, that the principle can

never cease to exist, though its operation may be in abeyance for a time; but it is a fact that every time the Temporal Power has been overturned by the malice of Satan and his human allies, it has been restored, and every government which has been guilty of this crime has been, as such, absolutely destroyed.

The Temporal Power is, at this moment, in the hands of a sacrilegious usurper, who, without any quarrel or declaration of war, invaded and seized it, annexing it to his own dominions. If the precedents of former ages are to be relied on, his kingdom is certain, sooner or later, to come to grief, and the spoil restored to God, its rightful Owner, and to the Pope as His Vicar upon earth. The principle of the Temporal Power is eternal; that is, it will last till the end; its operation may, indeed, be frequently interrupted, but its restoration on each occasion is as certain as God is true, as Jesus Christ is His Son, and the Supreme Pontiff His Vicar.

CHAPTER IX.

THE APOSTOLIC SEE A SCRIPTURAL FACT.

§ 1.

Preliminary Observations.

THE title of this chapter will probably be denounced as misleading, on the assumption that Holy Scripture does not directly or indirectly allude to the See of Peter. But that is a question which may be raised, and I propose to show in this chapter, that, under various forms of language, by necessary implication, and by deductions from the principles which God has ordained from the very beginning, this institution has a place in Scripture, though it may not be alluded to directly by name.

To elucidate this point, it is necessary to prove, first, that there was a studied policy of reserve practised by the Apostles concerning S. Peter's position, for reasons to be explained; secondly, that the style and matter of the Epistle to the Romans is only suitable for the Christian residents in a city possessing a character of superiority and universality; and thirdly, that, under various emblems, symbols, and similitudes, especially in the Apocalypse, the position of S. Peter and the Roman Church is pointed out as the Head and Centre of Christendom. Of course I enter upon

this discussion, assuming that all that has been heretofore written in this work is founded upon the solid rock of truth. Taking into account the Fall of Man; the election of God to restore him by a long process of training; the attitude of God against Satan, and of Satan against God; the preparation, the establishment of the Mosaic dispensation, and the rise of the great Asiatic and European empires, especially Rome; the foundation of the Gospel, and the erection of the Empire-Church;—the apex of the whole work of God;—the election of S. Peter, and his consecration by Christ as the Supreme Prince Shepherd, the infallible Teacher and Judge in all causes of faith and morals,—I say, taking all these into account, it is reasonable to believe that in some form of language, the great Prophecy of the New Testament, and the Epistle to the Romans, will be found to contain some allusion, if nothing more, to the position of the Supreme Pontiff and of the Holy See, together with the Temporal Power connected therewith.

§ 2.

The Policy of Reserve.

It is consonant to sound reason that the position of so great a person as S. Peter, as the Vicar of Christ, and the Supreme Pontiff-King of the universal Empire-Church of Christ, could never be otherwise than one of extreme danger to himself,

so far as personal liberty and life were concerned. There cannot be a doubt that such an one, having the whole world for his enemy (the Jews on the one side and the Romans on the other), must, during the whole of his time on earth, have carried his life in his hands. There were then existing three heads of Religion, each being a Pontifex Maximus: the first was the Successor of Aaron in the Chair of Moses; the second, the Emperor of Rome, who was the heathen Pontifex Maximus; and the third, S. Peter, the Prince Shepherd of the Fold, who is described by the Greeks as the Coryphæus, and by the Latins as "the Chief Pontiff of the Christians."*

The priesthood of Aaron came to an end the moment Jesus Christ had consummated His great Sacrifice of Atonement. When that had been accomplished, the peculiar function of the Aaronic priesthood had received its final fulfilment. The Priesthood after the order of Melchizedec was appointed to take its place, Christ having been elected by the Father to be its great Priest; but inasmuch as He did not intend to remain visibly upon the earth, He, by His own will and authority, and in accordance with all former precedents, chose S. Peter and his Successors to represent Him during His absence, who were to reign in succession upon earth in some city hereafter to be apportioned to them. The city of Rome has always been a sacerdotal city; at first the

* Oper. Euseb. Chron. in A.D. 44; Paris, 1581: see Oper. S. Hieron. t. viii.; Chron. Euseb. in A.D. 44.

Pontifex Maximus was a subject, but afterwards the Emperor of Rome assumed this title, and thus became the Head of Heathendom. The destruction of pagan Rome was pre-ordained by God, as is evident from the Prophecies, and its site was intended to fall into the possession of the true Pontifex Maximus, S. Peter and his Successors.

I propose now to give a few examples taken from Holy Scripture, which will elucidate the fact that the Apostles, so far as their writings were concerned, did truly practise a policy of reserve concerning S. Peter personally, and the office to which he had been appointed by Jesus Christ:—

1. The assault upon the servant of the Highpriest in the garden of Gethsemane is in point. When Christ was made prisoner, we read that "one of them [the Apostles] which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the Highpriest, and cut off his right ear."* This account is given by S. Matthew and S. Mark, and S. Luke gives the same version of this incident, saying, "one of them," without mentioning the name. But S. John is more explicit—he says, "Then Simon Peter having a sword drew it, and smote the Highpriest's servant, and cut off his right ear. The servant's name was Malchus."† Now the reason for the reticence of the first three Evangelists is obvious; viz. that S. Peter was living when they wrote their Gospels,

* S. Matt. xxvi. 51; S. Mark xiv. 47; S. Luke xxii. 50.
† S. John xviii. 10.

whereas that of S. John was composed some thirty years after the martyrdom of the great Apostle.*

2. It is a remarkable circumstance that the commission delivered to S. Peter, by which the Monarchy of the Empire-Church was conveyed to him, was not written till near the close of the first century. SS. Matthew, Mark, and Luke do not even allude to it, which, to say the least, is most remarkable, because it was the foundation and basis of the whole hierarchical system established by Jesus Christ. The silence of the three Evangelists was obviously caused by the same reason, for which they concealed the name of the

* S. Irenæus informs us that S. Matthew "published a written Gospel for the Hebrews in their own language while Peter and Paul were preaching at Rome, and laying the Foundation of the Church" (Adv. Hæres., l. iii. c. 1). S. Irenæus seems to infer that the other Gospels were written after the martyrdom of the Apostles; but there is strong evidence to the contrary. Eusebius informs us that the Gospel of S. Mark was approved by S. Peter and that he authorized its being read in the churches (Eus. H. E., l. ii. c. xv.; also l. iii. c. xxxix.; l. vi. c. xiv. xxv.). The Gospel of S. Luke is known to be S. Paul's, the words in his Epistles, "according to my Gospel" (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8), referring to that commonly called after S. Luke (Eus. H. E., l. iii. c. iv.; l. vi. c. xxv.) The learned Anglican Dr. Horne gives the following probable dates of the publication of the four Gospels: S. Matthew's Hebrew version, A.D. 37 or 38, the Greek, A.D. 61; S. Mark's between A.D. 60 and 63; S. Luke's, A.D. 63 or 64; and S. John's, A.D. 97 or 98. (See Horne's Introd. to the Critical Study of the Holy Scriptures, vol. iv. p. 255.) S. Luke's, the latest of the first three Gospels, was written four years before the martyrdom of SS. Peter and Paul; S. Matthew's the earliest, the Hebrew thirty-one years, and the Greek seven years before that event. It is clear, then, that there were good and solid grounds for reticence concerning S. Peter and what took place in the garden.

Apostle who assaulted the Highpriest's servant. The commission I refer to is one which is so plain in its construction, that every Jew would have understood what it meant. The title of Shepherd was one well known as an ancient royal designation; and a King-Priest having the government over all persons in the universal Kingdom Christ had erected, was no less a personage than the Pontifex Maximus; and hence it may be fairly assumed that as long as Jerusalem was still existing, with its defunct Highpriesthood, and possessing power for mischief, it was deemed by the Holy Ghost expedient to postpone the written narrative of this commission till the fall of the former Holy City, and the dispersion into all lands of the Jewish priests and people.

No doubt it will be asserted by way of rejoinder, that S. Matthew relates the account of the Confession of S. Peter, the Foundation of the Church, and the promise of the Keys to S. Peter; but it is probable that the terms of this commission were not intelligible to those outside the holy circle of Apostles and disciples. Indeed, the Apostles themselves, before the ascension of Christ and the outpouring of the Holy Ghost, did not comprehend its full import, for on several occasions they exhibited signs of ambitious propensities. If they did not fully at that time understand what Christ intended, it is not probable that the suspicion of the Jewish authorities would have been aroused. S. Luke likewise gives the commisssion to S. Peter and the Apostles concerning the erection of the new Kingdom of Israel; but here again there was

evidently a misconception; for they considered our Lord alluded to the restoration of old and local Israel. There was nothing in those commissions that would rouse the susceptibilities of either the Jewish or the Roman authorities. But with respect to the last recorded commission, the language is too plain to admit of any doubt as to its real meaning.

3. When S. Peter was miraculously released from prison, after visiting "the house of Mary the mother of John, whose surname was Mark," it is said by S. Luke that "he departed and went into another place." * The place is not named, and nothing more is mentioned about S. Peter until his sudden appearance at the Council of Jerusalem, some eight or nine years afterwards.† Evidently it was not considered safe to state whither S. Peter "went" after this incident. It will be said that it was to prevent pursuit; true, but this shows that Apostles were prudent as well as wise men, full of the Holy Ghost, who did not neglect to take the commonest precautions against all the dangers with which they were surrounded.

4. It is to be observed that S. Paul never mentions the name of S. Peter in the Epistle to the Romans. Considering that S. Peter was then either in Rome or Italy, it would have been the height of culpable imprudence to have mentioned him in connection with the Roman Church.

5. In all the other Epistles of S. Paul, in those of S. James, S. Jude, and even of S. Peter,

* Acts xii. 12, 17. † *Ib.* xv. 7.

there is a remarkable reticence concerning the position of the Prince of the Apostles, though in some of them there are allusions to it, which I will consider presently; and I repeat, that so far from this proving anything against the truth of that position, it indicates that there was a mystery which it was prudent not to publish at that time.

No one who has ever read the Gospels can fail to have perceived that S. Peter was, after our Lord, the most conspicuous figure of that time, to whom were addressed words never uttered to the rest, and who received powers, which Christ never conceded to the other brethren. How comes it then, that, after S. Peter had left Jerusalem for "another place," he is, with the exception of his appearance at the first Council, scarcely again named?

6. S. Paul conceals in his Epistle to the Thessalonians the name of the Antichrist and of that antichristian power that is to arise in the future, for some reasons not explained: "And now ye know what withholdeth that he (Antichrist) might be revealed in his time."* Here is a secret which the Thessalonians were aware of, for S. Paul had told them orally, but it was not expedient to commit it to writing. Probably, if the truth had come to the knowledge of the Romans, that their city and empire were to be destroyed, and that the despised Fisherman of Bethsaida was some day in his Successors to assume the purple as spiritual Sovereign of all the world, it would have gone hard with him and with all his spiritual subjects.

7. S. Peter himself adopts the same policy of

* 2 Thess. ii. 6.

precaution, when sending the salutation of the Roman Church to the Churches of Asia. "The Church at Babylon, elected together with you, saluteth you, and so does Marcus my son." * That this was not literal Babylon, is too evident to be disputed; it was a pseudo-name given to the city wherein he was residing, for purposes of concealment.

8. The Apocalypse is a Book written, so to speak, in cipher, and it is utterly unintelligible to all outside the Church. It is a Book written with the intention of concealing the Revelation of God concerning "things shortly to come to pass," from the hostile world-power, and this for the sake of the Church and the faithful.

It is clear from these illustrations that it was the custom of the Apostles, with the sanction of the Holy Ghost, to practise a policy of concealment and reserve, so far as the Written Word was concerned, in all matters touching the dignity and position of S. Peter, for reasons which common sense ought to suggest to every fair and candid mind.

And this policy was continued by the successors of the Apostles. S. Ignatius addresses the great Roman Church in terms which no one would comprehend unless he was a Christian. I allude to the Procœm prefixed to his Epistle to the Romans, and the mention of the great Apostles, S. Peter and S. Paul, in a sort of off-hand way in the body of his letter. S. Justin Martyr, while speaking of the doctrine involved in the change of name,

* 1 Pet. v. 13.

as expressive of offices and mission, says nothing pointedly about S. Peter or his Successors. S. Irenæus too speaks of the Supremacy of the Roman Church in terms which would not rouse the susceptibilities of the pagans. Origen too is equally careful; S. Cyprian testifies plainly to the position of S. Peter and his Successors, but in language so guarded as not to provoke the suspicions of the Roman Emperor. He calls the Pope "the Shepherd," "the Ruler of the Church," "the Pilot," the "Priest of God"; and his seat of dignity "the Sacerdotal Chair," and as having "the administration of the Church of God."*

Tertullian as a Catholic is extremely guarded in his language, describing the greatness of the Roman Church in a style which every Catholic of his time would understand, but would be unintelligible to the heathen power, as it is now to every non-catholic, who is prejudiced against the true doctrine of the Papal Supremacy. But when he became a heretic and a Montanist, then in enmity to the Pope, he published his real titles of "Pontifex Maximus," "Bishop of bishops," "the Interpreter of God," &c. He is the first who broke the seal of secrecy, and thus exposed the Pope to the wrath of the Pagan Imperial Pontiff. S. Cyprian too, in his vexation at the Pope on account of the condemnation of his teaching the necessity of rebaptizing those who had been baptized outside the Church, followed the example of Tertullian in this matter.

* Ep. lii. ad Anton., pp. 68, 69 ; lv. ad Cornel., p. 82 ; lviii ad Luc. p. 96 ; ed. Paris, 1726.

The policy of concealment of the true dignity of S. Peter and his Successors, by the Apostles and the early Church, was one universally adopted for the sake, not only of the Supreme Pontiff, but of Christians in general. It was one founded, as I have said, upon absolute necessity, and common sense and prudence. Had they acted otherwise, they would have been guilty of the most culpable negligence. Christ said to the Apostles, "Be ye therefore wise as serpents, and harmless as doves."* A serpent's wisdom is to hide himself, for his instinct tells him he will most certainly be trodden underfoot and crushed. Christ Himself used to hide Himself in times of personal danger, till His hour had come.

Had Anglicans and Protestants considered this view of the question, they never would have adduced the silence of Scripture, and the writings of the early primitive Fathers, in proof against the Papal Supremacy; on the contrary, if they had carefully weighed all the difficulties of those early times, the constant danger that surrounded the persons of S. Peter and of the Popes, they would have seen that the silence, which so puzzles them, is one of the strongest evidences in favour of the great position each Bishop of Rome occupied as the Pontifex Maximus of Christendom. For mark, the Scriptures and the early Fathers say far too much in behalf of S. Peter and the Popes, not to have said a great deal more if the times had been favourable; and when we contrast this reserve with the plain language of the post-Nicene Fathers, *i.e.* after the

* S. Matt. x. 16.

conversion of the empire, the reasons for this policy of silence and reserve are really too apparent to need any further dissertation.*

It is therefore clear to demonstration that the Apostles and early Fathers did observe this prudent silence and reserve about the great doctrine of the Petrine and Papal Supremacy.

* It may be asserted that the New Testament is silent concerning all the other Apostles except S. Paul. True; but it must be remembered that S. Luke, the author of the Acts of the Apostles, was not in their company, and knew nothing except from hearsay. He was the companion of S. Paul, and travelled with him; and hence half of his work is really concerning the acts of his master. This would then, it might be alleged, account for his silence about S. Peter. This is true to a certain extent; but when S. Paul was in Rome, S. Luke was with him; how was it then, when he had the opportunity, that he did not continue the history of the acts of S. Peter? If there were no good grounds for caution, he was bound to do so; but, as has been shown, silence in the case of S. Peter was a necessity. But was it not equally necessary that silence should be observed in the case of S. Paul? No, because he held no such position in the Church as would rouse the jealousy of the Emperor, for he was not the Pontifex Maximus of Christendom; he had no see; his office was to go everywhere to preach the Gospel. This, no doubt, would offend the Jews, but until the Romans comprehended what the Gospel meant, his preaching would be a matter of indifference to them. When S. Paul stood before Festus and Agrippa, evidently there was no suspicion that the Roman idolatry was the object of attack; and indeed at one time Christ was regarded as a heathen god, for His image was set up as one of the gods of Rome.

§ 3.

Scripture Evidence showing that S. Peter was in Rome.

There is one passage in Holy Writ which unequivocally asserts that S. Peter was residing in a certain city which he called Babylon. "The Church at Babylon, elected together with you, saluteth you, and so does Marcus my son." * It will be remembered that in the vision of the great Image or Statue which Nebuchadnezzar saw, the head was described as representing Babylon, and the feet and legs, the fourth kingdom, in succession to Babylon; and that kingdom has been proved to be Rome and the Roman empire. This the Apocalypse shows clearly when it describes it as situated upon the seven hills, the capital of which was "that great city which reigneth over the kings of the earth."† Most commentators agree that the Babylon in the Apocalypse was no other city than Rome, though they differ as to the interpretation of the details of the Prophecy.

It may then be assumed that the Babylon to which S. Peter alludes, as the place of his residence, was no other than Rome. But this point is cleared up by Eusebius the historian, who had access to the archives of both the Church and the State; and he thus addresses himself to this very question: "Peter," he says, "makes mention of Mark in the

* 1 Pet. v. 13. † Rev. xvii. 18.

first Epistle, which he is also said to have composed in the same city of Rome, and he shows this to be the fact by calling the city, by an unusual trope, Babylon; thus, 'the Church at Babylon elected together with you, saluteth you, as also my son Marcus.'"* I do not know what more conclusive evidence one can have in favour of the fact that S. Peter was at Rome at the time he addressed his first Epistle to the Asiatic Christians.

Chronologists differ much respecting the dates of the various incidents narrated in the Acts of the Apostles. The Anglican Church Bible, in the margin, gives A.D. 44 as the year in which the imprisonment and the miraculous deliverance of S. Peter, and his departure "to another place" occurred. The Anglo-biblical chronologists were right in putting the date of those two incidents in one and the same year, for the narrative shows that S. Peter departed immediately after his liberation. Assuming that A.D. 44 is correct, then, on the authority of Eusebius, there can be little doubt that S. Peter went to Rome in that year. In his History, Eusebius says that S. Peter was in Rome in the reign of Claudius; † in his Chronology he states it to have been in the second year of that Emperor, that is A.D. 44. He further says that he was in Rome for twenty-five years, and that he was martyred in the reign of Nero, which could not have taken place later than A.D. 70; so that the year 44, the same year of S. Peter's departure "for another place," is evidently that in which he arrived at the Eternal City. This circum-

* Eus. H. E., l. ii. c. 15. † *Ib.*, c. 14.

stance alone explains why S. Luke did not state whither S. Peter departed after his liberation; for to have done so might have exposed him to the most imminent danger. As I have observed, this incident, if it stood alone, would be worthless as evidence regarding this matter; but it assumes importance when taken in connection with S. Peter's own assertion of his actual presence in Rome when he wrote his Epistle to the Asiatics—"The Church at Babylon," that is the "Church at Rome, saluteth you."

§ 4.

The Epistle to the Romans.

The Epistle to the Hebrews and that to the Romans, among all the Epistles of S. Paul, are admitted to be unique of their kind; one having reference to God's peculiar people under the Law, and the other to the elect Gentiles under the Gospel. The other Epistles were addressed to certain Churches, in reference mainly to things of local import, containing admonitions founded on certain defects among the Christians under the jurisdiction of those Churches, or directions suitable to their respective cases. But the Epistle to the Church of Rome is, in point of fact, addressed to the whole Catholic world; and the question immediately arises, why should the Church of Rome be the medium for instructing the world on various points of transcendent and vital import-

ance ? Two answers are given to this question: by non-Catholics, because Rome was the capital of the world; and by Catholics, because, without denying there is some truth in this answer, Rome was elected by God to be the Capital of Christendom.

The city of Rome in the time of S. Paul was to the Catholic Empire-Church very much what Jerusalem was to the Israelites before its final conquest by David; they were both chosen by God for His Seat of divine government centuries before they fell into the legal possession of His Representative or Vicar. Anglicans and Protestants, however, assert that it was because of the grandeur of Rome, as the capital of the world, that S. Paul addressed his Epistle to the Roman Church. As before said, there is some truth in this answer; but it is not the whole truth, for the question immediately occurs, why did S. Peter choose Rome for his See ? That he was in Rome is a Scriptural fact, for under the use of the trope "Babylon," he showed that he was there when he indited his Epistle to the Asiatic Christians; and all agree that Babylon signified at that time no other place than Rome. Why, then, did the Sovereign Shepherd of the whole Fold choose Rome for his See ? The answer is, because being the capital of Heathendom, and the seat of the pagan Pontifex Maximus, it was chosen by God for the Metropolis of the Empire-Church. This, as I have shown, was foretold by the Prophets, and implied by our Lord Himself, when He created His Kingdom, and also in the answer He gave to the Apostles, whether

He would "at this time restore the Kingdom to Israel."

S. Peter, then, chose Rome for his See because it was the principal city, in order to transform it into the principal City of Christendom. S. Paul on the same grounds addressed Christendom through the Church of Rome, for he was well aware what Rome was intended to be, as seems to be implied in the closing verses of this Epistle. If it be true, then, that S. Peter had constituted Rome as his See, by what authority did S. Paul address the Roman Church, for surely this was an invasion of the rights of S. Peter? As I pointed out above, it pleased God, on establishing the two dispensations, the Mosaic and the Christian, to do so by means of two men, who were appointed by Him chiefs of His people. Moses was first called, and commissioned by God to deliver His people, and to form them into a compact kingdom; and subsequently Aaron was selected to be his Prophet.* So under the Gospel, S. Peter was appointed by God to be the Sovereign Shepherd over the whole of Christendom, and then S. Paul was summoned to be the Apostle to the Gentile world.

The duty of S. Peter was to be in or near Rome, to preach to the Italian nation, and to establish his Cathedra; that of S. Paul was to traverse the greater part of the known world, to proclaim the Gospel of Jesus Christ. It was a physical impossibility for S. Peter to carry out the divine scheme in Rome, and at the same time to spend his life in preaching to the Gentiles; and hence S. Paul was

* Exod. vii. 1.

selected to take upon himself that part of the office of S. Peter. Like Moses, S. Peter was the Ruler; like Aaron, S. Paul was the Prophet, and these two are one, being, as S. Chrysostom says, "the two glistening eyes," which illuminate the whole world:* that is, that S. Peter and S. Paul were officially one; the former the Prince Shepherd, the latter the Preacher. It was befitting, then, for S. Paul to address the Gentile world through the Roman Church; and this, so far from infringing upon the rights of S. Peter, was in point of fact a part of the office of S. Peter, which he was delegated to execute.

But is it not strange, say opponents, that, if S. Peter was really at Rome, not once should he be named or referred to in this Epistle? Considering the circumstances of the days of the Apostles, it would have been most strange if S. Paul had done so, for he would have exposed S. Peter to the danger of immediate death. As I have already shown that the Apostles rigidly practised a policy of reservation and concealment, I need not say anything more on this point.

It is proposed now to give some illustrations from this Epistle, to show the positions which Rome was evidently intended to fill in relation to the Empire-Church of Christ:—

I. The "Gentiles" in antithesis to "Israel." —It is noteworthy that in this Epistle, being addressed professedly to the Roman Church, so much should be written about the Israelites and the law.

* Oper. T. ix. Hom. xxxii. in Rom. n. 1.

We do not find that in the other Epistles (except that to the Hebrews) so much is said about the former dispensation as in this one, in which no less than eleven out of sixteen chapters relate to this subject. It is a fair question to ask, what had the Romans to do with Israel and its law, more than other great Gentile cities?

A second remarkable feature is the very frequent employment of an antithesis; as for example, "the Law" and "the Gospel"; "the Law" and "Grace"; the "Jew" and the "Gentile, &c." Why so frequent in this Epistle and so seldom used in the others? It would seem that the Romans were more identified than other Gentiles with the mystery of the Gospel as opposed to the Law, which seems to imply that what local Jerusalem had been in the former period, local Rome was somehow to be in the following ages. S. Paul informs the Romans of the former greatness of the Israelites. He says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."*

And then he asks, "Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin";†

* Rom. ix. 3–5. † *Ib.* xi. 1.

and then he informs the Roman Christians, that it is "through their [Israel's] fall, that salvation has come to the Gentiles," * and that "blindness in part is happened to Israel until the fulness of the Gentiles be come in." † And after this he speaks of the restoration of Israel, not as a separate polity, but as reconciled to Christ, whom the Jews had rejected, acknowledging Him to be the Messiah of the ancient Prophets.‡ It may naturally be questioned why S. Paul should, in this Epistle, write so much about the former people, their fall, the rise of the Gentiles, and the future resurrection of Israel, if Rome was not somehow most specially connected with those matters. I think the most

* Rom. xi. 11. † *Ib.* 25.

‡ It is important to notice that under the Christian dispensation there is no distinction between Jew and Gentile, the two great races being united under Christ as one people. S. Paul says, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek [Gentile], there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 27–29. See also Rom. x. 12; Col. iii. 11). S. Paul does not mean that the races were amalgamated into one blood, or that there are no males or females; but that in the Church of the Christian dispensation all nations and languages are by baptism fused together into one, forming, as S. Peter says, "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. ii. 9). The Jews then can never be restored to the position they occupied before the Incarnation. Doubtless, as Jews and Israelites, they will be converted to the faith, and be absorbed in the general communion of the Catholic Church. In point of fact the Catholics are the Jews, for they alone, in this dispensation, are of the seed of Abraham, as S. Paul says in the passage just quoted.

superficial view of Scripture will show that there is some deep mystery at the bottom of all these observations of the Apostle. Does this Epistle give us any clue as to what the Apostle, if I may so speak, was aiming at? Let us see.

II. THE HEIR OF THE WORLD.—If the Roman Christians had known nothing about the matter contained in this Epistle, they would have regarded it as an unintelligible enigma. It is still so to Christians outside the Catholic pale, as is evident from the various interpretations put upon its contents. The heretical doctrine of justification by faith only, and the denial or depreciation of justification by works, by Lutherans and Anglicans, are founded mainly upon what S. Paul says on those points; and Calvinists, too, profess to draw their horrible opinions on election and predestination from this same Epistle: this shows what I assert, that non-Catholics do not and cannot comprehend even the main drift of S. Paul's teaching. As I have said, the Epistle to the Romans is addressed to the whole world, through Rome, its head and centre; and its language has a double significancy, sometimes referring to Rome alone as the representative of the whole world; and at other times to Christendom at large, of which she was to be the Apex. To understand this Epistle we must take a large and comprehensive view of it.

S. Paul brings before the Roman Christians the great patriarch Abraham. He shows that he was the father of the whole Seed—(1) of the Circumcision, *i.e.* the Israelites; and (2) of the Uncircumcision, *i.e.* the Gentiles of the faith: the

former people were his children after the flesh, the latter by justification by faith; that is, born again by baptism, and made thereby children of God through Jesus Christ, who was and is of the Seed of Abraham. Abraham then was the Father of both peoples; the one according to the Law, the other according to the Gospel; the one his issue by the carnal law of generation, the other by the virginal law of regeneration through Christ. And S. Paul then informs the Romans that Abraham was "the Heir of the world"; quoting the promise of God, "I have made thee a father of many nations." * Now what is meant by Abraham being "the Heir of the world"? The answer is given in the Psalms,—"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"; † that is, Heathendom. In the time of S. Paul, Heathendom meant Rome and the Roman empire, and Abraham was the Heir to this universal empire, that is, through Christ his Son according to the flesh; for as the throne of Israel belonged to Jesus Christ, the Son of David, so the throne of the Gentiles was to become the Throne of Jesus Christ, who was also the Son of Abraham, "the Heir of the world"; that is, the two great divisions of mankind should be united in one, in the Descendant of the father of the whole Seed, Abraham the Original of the whole Family of God.

The throne then of the Cæsars was to become the property of Christ and His Servant Peter and

* Rom. iv. 17. † Ps. ii. 8.

his Successors, on whom have devolved all the promises that had been made to Abraham. And this is the true fulfilment of the Prophecy, for the whole of Heathendom was to become Christ's, and with it, as a matter of course, the throne of the world.*

And does not this seem evident? For when S. Paul presented to the Romans the patriarch Abraham as "the Heir of the world," he was pointing to the fact that at some future day the mystery of Rome would be unravelled, and that she, who had been for so many ages the mother and mistress of Heathendom, would become the Mother and Mistress of Christendom.

Taking into consideration all the facts already proved about S. Peter and his Successors, what I have stated is most evident. And this is indicated by what S. Paul says about predestination and election. "For whom He did foreknow, He also did predestinate to be conformed to the Image of His Son, that He might be the Firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we say to these things? If God be for us, who can be against us?" † What people are here the subject of God's predestination and election? The

* That this is S. Paul's meaning is evident, for adopting the prophetic words of Isaiah, he says, "There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust" (Rom. xv. 12). He reigns over them by His Servant, His Vicar and Representative.

† Rom. viii. 29, 31.

Gentiles, *i.e.* Rome and the world, who were to become the inheritance of Christ, "the Firstborn of many brethren." First, they were to be "called," called out of darkness into light, and to take their place in the great economy of the Kingdom of Christ, in the room of those who, by unbelief and crime, had forfeited their inheritance. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion"; * and regarding Pharaoh, in his time, as the type of the Gentile world, S. Paul says, "I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." † As by Pharaoh and the Egyptians, whom God "hardened," was His name glorified throughout the earth, so by the throne of Rome and the Gentile world, was it intended that God might "make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles." ‡ Rome, the capital of the world, and the nations subject to her, were called by God to this glorious inheritance. Secondly, "whom He called, them He also justified"; § that is, He received them into His covenant, incorporated them into His Empire, constituting Rome as His Cathedra of Truth, as Jerusalem of old had been in the Land of Promise, and bestowing upon each subject of His

* Rom. ix. 15.
† *Ib.* 17.
‡ *Ib.* 23, 24.
§ *Ib.* viii. 30.

Empire the graces of faith, hope, and charity; so that all should, by faith and obedience, merit through Christ everlasting life.

Again, "and whom He justified, them He also glorified";* for the glory of the light of truth arose upon the Gentiles; "the gross darkness" that had enveloped Heathendom for so many ages rolled away as the advancing Light of God approached, illuminating the whole earth with the radiance of the glory of that faith which S. Peter confessed, and which S. Peter and S. Paul proclaimed to the Emperor of the world. For, as the Prophet said in the passage already quoted, "it shall come to pass in the last days, that the Mountain of the House of the Lord shall be established in the Top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."† The mountain of Heathendom, and the high hills of idolatrous sacrifices should, as has been shown, become the mountains and hills of Christendom, subject to that "Mountain" which belongs to the Christian dispensation, even the Mountain of the Gentile world, that is, Rome Pagan transformed into Rome Christian. To this Mountain "all nations shall flow, and many people shall go and say, Come ye and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and He will teach us His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Rome, the capital of the Gentile world, was to

* Rom. viii. 30. † Isai. ii. 2.

become the Zion and the Jerusalem of the Lord, from which should issue the law of faith and morals, and by which the word of the Lord should be proclaimed in every part of the earth. That this is so, is evident from S. Paul quoting Hosea, "I will call them My people, which were not My people; and her beloved which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not My people; there shall they be called the children of the Living God." * The Apostle then continues, "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that Stumblingstone"; † that is, Jesus Christ. Rome then the capital, and the empire subject to it, became the elect of God in the place of Jerusalem and the Jews; the sinner who believed being preferred to the righteous, who trusted to the mere outward works of the law. Surely when we take into consideration the argument of the Apostle, how can we fail to perceive its inappropriateness in an Epistle to the Gentile Romans, except on one hypothesis, that Rome was destined to become the Metropolis of Christendom.

III. The Wild Olive Tree.—S. Paul describes

* Rom. ix. 25, 26. † *Ib.* ix. 30–32.

the Romans as "the Wild Olive Tree," in antithesis to "the Olive Tree," the symbol of the former people of God, *i.e.* Jerusalem and Israel. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a Wild Olive Tree, wert graffed in among them, and with them partakest of the root and fatness of the Olive Tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." * "The Olive Tree" represents the people of Israel, "the Wild Olive Tree," the Gentiles, who through the fall of the former, have inherite the promises, being "graffed in" the original Olive Tree, and so become the true Kingdom and Church of Christ.

It will be said that as the original Olive Tree represented all Israel, so does the Wild Olive Tree symbolize the whole body of baptized Gentiles. This is true, but what do we understand by "all Israel"? Is it not Jerusalem and the twelve tribes represented by the "branches," which were "broken off"? To explain the antithesis, what do we understand by the Gentiles? Rome and the subject nations of the earth; the former having been "graffed in" the stem of the original Olive Tree, became the root and trunk of the Empire-Church. For observe, that S. Paul addressed the Roman Church on this point in the

* Rom. xi. 15–18.

second person, "*Thou* being a Wild Olive Tree." Boast [thou] not against the branches, for *thou* bearest not the root, but the root *thee*." The Roman Church became the Olive Tree, and the converted nations the "branches."

But why is Rome called a "Wild Olive Tree"? Because, as we shall see presently, the Wilderness, where trees and shrubs grow wild, signifies the Roman empire, and the "Place" in the heart of the Wilderness, is Rome. S. Paul evidently in this passage points to Rome as the Capital elect of Christendom. The Church which reigns as Queen is in the heart of the Wilderness of the Gentile world, that is Rome and the Roman empire. The Olive Tree was then wild, but now being "graffed in" the Olive Tree in the paradise of God, it is no longer wild, but partakes, through the election of God, of the fatness, *i.e.* the sacred unction of the Truth of God.

IV. The Beloved of God.—There are certain other passages which seem more especially to indicate the grandeur of Rome as the Chief City of Christendom. Hence, it is that the Roman Church is described as "The Beloved of God." * To all being in Rome, "The Beloved of God, called to be saints." The expression, "The Beloved of God," applied to the Church in a particular city, seems to be unique; it is not to be found in any other part of the New Testament. The word "Beloved" is many times used as a term of endearment with respect to persons individually; but nowhere else does it seem to be applied to the Body of the Church. The

* Rom. i. 7.

following passage approaches nearest in meaning to that quoted above:—"Put on therefore, as the elect of God, holy and beloved, bowels of mercy, &c." ;* but the term has reference to the Colossian Christians as individuals, having a subjective sense, whereas in the passage in the Epistle to the Romans, it has an objective sense, having relation to the Saints in Rome, as forming the main Body of the Church; the one concerns their character as individuals, who receive wholesome admonition, the other as composing the Body of the Church of God.

The term "The Beloved of God" seems to have the same signification as that in the following passages:—"As concerning the Gospel, they [Israel] are enemies for your sakes: but as touching the election, they are Beloved for the fathers' sakes." † "I will call them My people, which were not My people; and her Beloved, which was not beloved." ‡ These two are taken from this Epistle, and they fix the meaning of S. Paul respecting the expression "The Beloved of God," showing that he was not using a mere term of affection or endearment, but one which concerned their position as the elect people of God, the New Israel, now called "The Beloved," in the place of Israel of old, which before the Incarnation had been so described. Two other passages show that the expression is technical, ". . . . Wherein He hath made us accepted in The Beloved," § *i. e.* Christ. "And they [Gog and Magog] went on the breadth of the

* Col. iii. 12.
† Rom. xi. 28.
‡ *Ib.* ix. 25.
§ Ephes. i. 6.

earth, and compassed the camp of the saints about, and The Beloved City."* The expression, "The Beloved" has several meanings, according to the sense of the passage in which it may occur: (1) Christ "The Beloved"; (2) "the City of God," which being "the City of the Great King," is also "The Beloved of God"; and (3) in other places it means simply an expression of affection.

Rome then, as the elect City of God, was regarded by S. Paul as "The Beloved of God."† And I think S. Ignatius, a contemporary of S. Paul, explains this when in his Procem to the Epistle to the Romans, he describes the Roman Church as "Beloved and enlightened in the Will of God, . . . which presides in the place of the Romans, . . . presiding over the Love [*i.e.* Christendom] with the Name of Christ, with the Name of the Father." ‡

* Rev. xx. 9.

† The term "Beloved" is one which peculiarly belongs to the conjugal life, that is, the love that exists between a man and his wife. Christ is the Bridegroom, and the Church is His Spouse, and both are called, as has been shown in the text, "The Beloved." The Canticles, which is a Prophecy of the conjugal union between Christ and the Church, frequently uses this and other correlative terms: "I am come into my garden, my sister, my spouse . . . drink abundantly, O Beloved . . . Open to me, my sister, my love, my dove, my undefiled . . . I opened to my Beloved . . . I charge you, O daughters of Jerusalem, if ye find my Beloved, that ye tell him that I am sick of love" (Cant. v.). This is a sample of many similar passages. Christ is "The Beloved of the Church," and the Church The Beloved of Christ. The Church is one, one Body with one Head: and, viewed as a polity, its Head—for all bodies, be they persons or kingdoms, possess a head—is Rome. Hence she is "The Beloved of God," because, being the Head, she represents the whole of Christendom.

‡ Ep. ad Rom. Procem.

It seems then evident that S. Paul, in using this expression, "The Beloved of God," was regarding the Roman Church as the Presiding Church, *i. e.* the Jerusalem of the New Israel.

V. UNIVERSALITY OF ROME.—"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."* It is not to be supposed that S. Paul meant to infer that the Roman saints were better Christians than those in other cities, or that their faith was more steadfast, or that their creed contained more articles of faith than that received in other parts of the Christian Church. Why then should "their faith be spoken of throughout the whole world," more than that of their fellow-Christians elsewhere? Was it because of their pre-eminence as citizens of Rome, the capital of the world? Both Protestants and Catholics admit this, but not on the same grounds. No doubt, everything that would occur at Rome would be "spoken of throughout the whole world," whether it was a victory gained by the Romans, or the murder of some celebrated citizen. But it is impossible that S. Paul was thinking merely of the greatness and universality of Pagan Rome, when he was addressing them in those words of congratulation and commendation.

The celebrity of the Roman faith was not on account of the greatness of Rome as the metropolis of the world, but of Rome as the elect City of Christ. And the passage itself can mean nothing else.

* Rom. i. 8.

S. Paul says, "your faith is spoken of throughout the whole world," but by whom?—the Pagan inhabitants of the world? If so, it would not be with approbation; this would be the occasion not of praise but of malediction, to be followed by extermination. No, it was the Christians of the whole world that spoke of the faith of the Holy Roman Church: for it was at that time not the faith of the Romans in general, but of the Roman Church which was so famous. And why so? Because of the presence of the great Teacher, viz. "the Fisherman of the universe," "the Teacher of the whole world," as S. Chrysostom described S. Peter;* that is, the then Pontifex Maximus of Christendom, who had come to Rome, and taken spiritual possession of the imperial and sacerdotal city of the Roman empire, and had converted it into the Imperial Sacerdotal City of the Empire-Church of Christ. There he planted his "Sacerdotal Cathedra."† Hence, in the days of S. Paul, the faith of the Romans "was spoken of throughout the whole world." It has been so spoken of in

* Oper. T. iii. Hom. de dec. mille Talent. n. 3, and T. viii. Hom. lxxxviii. in Joan., n. 1. Eusebius tells us, in his History, that S. Peter was conducted to Rome, and, "like a noble General of God, fortified with divine armour, bore the precious merchandise of the revealed Light from the East to those in the West, announcing the Light Itself and salutary doctrine of the soul, [and] the proclamation of the Kingdom of God' (H. E., l. ii. c. xiv.). As the Head of the Catholic Church under Christ, he, as the divine Commander of the faithful, came to Rome and proclaimed in that city the Kingdom of God, taking spiritual possession of it, therein establishing for ever the earthly Throne of the universal Empire-Church of Jesus Christ.

† Oper. S. Cyp. Ep. lii. ad Anton. p. 68.

every succeeding age, and never more so than at this time, when the Capital of Christendom has been taken by the enemies of Christ and His Anointed One. It was the Cathedra Romana that made the faith of Rome so celebrated, and not the imperial city of Heathendom.

VI. The Doctrine of Mission.—The only reference made in a formal manner to the doctrine of mission is to be found in this Epistle to the Romans; and as this concerned the whole Catholic Church, it was fitting it should be recorded in a document addressed to the Church which had been appointed by God to be the Mother and Mistress of all Churches; the one emphatically called "The Beloved of God," whose "faith was spoken of throughout the whole world."

In other Epistles, S. Paul tells us of the various orders and grades of Apostles, Prophets, Bishops, Elders, Pastors, and Teachers; but in none of them is the doctrine of mission stated in terms. S. Paul says, "Whosoever shall call upon the Name of the Lord shall be saved." * But knowing too well that "faith cometh by hearing," he immediately asks, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" † To believe in some one, necessitates a previous knowledge of his existence, and his power and willingness to be their benefactor. How is that knowledge to be acquired? S. Paul showed this in his next question, "How shall they hear without a Preacher?" ‡ Some one then must come and

* Rom. x. 13. † *Ib.* 14. ‡ *Ib.*

preach the truths he has received, in order that men may learn all about Him in whom they are invited to trust, and in trusting, to call upon Him, that He may save them from eternal ruin. But S. Paul again interrogates, "And how shall they preach except they be sent?" * Now here are two points to be considered: (1) That they who preach must be sent; and (2) that they must be sent by some competent authority.

No man can give mission to himself to preach the Gospel in any part of the world; and further, no community of men can send any one to preach, unless it be subject to the authority of those who have power from God to send him on such mission. Our Lord Jesus Christ did not invest Himself with this authority; He did not by His own sole authority go about preaching in the land of Judea and elsewhere, nor did He bestow upon the Apostles any mission whatever until He had received His own mission from Heaven. For thirty years He led a private life, in the house of His own dear Virgin Mother. At the time appointed He went into the Jordan, and was there baptized by S. John the Baptist; and then it was that the Father proclaimed Him, saying, "This is My beloved Son, in whom I am well pleased," † the Holy Ghost "descending like a dove, and lighting upon Him."

Then was Christ endowed with mission by the Father for the work He had come into this world to do, the Holy Ghost anointing Him as the

* Rom. x. 15. † S. Matt. iii. 17.

Preacher of the Gospel, and He Himself accepting the mission thus imposed upon Him. Christ Himself explains this in the synagogue of Nazareth, when quoting the words of the Prophecy and applying it to Himself, He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." *

And this mission was confirmed by the Father two years later, when at the Transfiguration He again proclaimed, "This is My beloved Son: hear Him." † Jesus Christ, then, did not take upon Himself any mission without first receiving authority from God His Father; and in giving mission to S. Peter and the Apostles, He was careful to show that what He bestowed, He had previously obtained direct from God. It was the Father who revealed to S. Peter the doctrine of the Divinity of Christ; and then, and not till then, did Christ appoint him to be the future Rock of the Church, with the commission to be the Key-bearer of the Kingdom of the heavens. Immediately before His passion, our Lord, in constituting the Kingdom of New Israel, said, "I appoint unto you a Kingdom, as My Father hath appointed unto Me"; ‡ and on the day of His resurrection, § "As My Father hath sent Me, even so send I you"; and lastly,

* S. Luke iv. 18, 19.
† *Ib.* ix. 35.
‡ *Ib.* xxii. 29.
§ S. John xx. 21.

just before His ascension He added, "All power is given unto Me in heaven and in earth; go ye, therefore, and teach all nations," &c.*

If then, Christ would not give mission to any one until He had Himself received mission from God the Father, how can any man, or community of men, send persons to preach the Gospel unless he also be empowered so to do by competent authority? Hence the question of the Apostle, "How shall they preach unless they be sent?" That is, by some one who has received divine authority so to do. But to whom has been committed this authority? Upon this point S. Paul is silent; for reasons he does not explain. It is a fair question to ask, why he did not complete his series of questions on this subject. That the Preacher was to be sent by some one is too evident to be disputed; for the passage absolutely necessitates the existence of some one to give the required mission. The Apostle lays down the following positions: (1) Knowledge by hearing, as the pre-requisite condition to enable a man to call upon the Lord; (2) in order to hear, there must be present a Preacher to impart this knowledge; (3) this Preacher must be sent by some authority; (4) that authority must of course exist, by whom alone missions can be given.

Now why did S. Paul abstain from mentioning in his Epistle who was that great Authority? There seem to be two reasons which may be given for this omission. First, because the Romans knew where the source of mission was, namely, in the See

* S. Matt. xxviii. 18, 19.

to which they were immediately subject; and, secondly, because it was not deemed prudent to state it in writing, for reasons already explained. But is it to be maintained that S. Paul meant the Roman Christians and all the world to understand that the one source of mission was centred in him who came to Rome and planted therein his Apostolic See; thus making that See for ever the divine source of all mission? I answer that he did; and what is more, he could have meant nothing else. In his own Gospel, *i.e.* the Gospel of S. Luke, he states that the constitution of the universal Kingdom of Christ was formed in a twelve-fold Patriarchate, and over the twelve Prince Apostles, he narrates the fact that Christ gave a solemn charge to one of them, viz. S. Peter, to exercise the duty of "Confirming his Brethren" in the faith, an office which, as has been shown, included the authority of appointing the Pastors of the Church, and of supervising the sacred ministry to ascertain that the true faith was everywhere taught. And S. Paul knew too who it was that had presided over the election of S. Matthias, determining by his own sole authority the qualifications necessary for the successor to the vacant seat in the Apostolate, and the conditions of election. S. Paul was likewise aware that S. Peter was the Rock of the Church, and the one to whom the Keys of the heavens had been bestowed, and also that he was appointed by Christ as the one Sovereign Shepherd of the one Fold. And this principle he seems to indicate in his Epistle to the Hebrews, wherein he says, "No man taketh this honour unto himself,

but he that is called of God, as was Aaron."* It has been shown that Aaron had been "called of God" through Moses, who, as the Vicar of God, consecrated him to the office of the Highpriesthood. And S. Peter's position as the New Moses, S. Paul himself acknowledged when he "went up to Jerusalem to see Peter," † because he had to receive from him, not indeed the knowledge of the faith, but authority and mission to execute his office; without which he could not lawfully have exercised his ministry. When he asks, "How shall they preach except they be sent?" had he thought it necessary to continue his series of questions, he would have added, How shall they be sent, except they be sent by him who is the Shepherd of the Fold and the Confirmer of the Brethren, even Peter, the Bishop of the Holy Roman Church?

The fact of S. Paul stating so logically the doctrine of mission (though in an interrogatory form) in his Epistle to that Church in which was the very source of mission, is very significant, showing clearly enough to those who are acquainted with those facts, and who understand the nature and form of the constitution in which Christ moulded the Empire-Church, that the reason why the Apostle addressed the Roman Church in the way he did, was because that Church had been appointed to be, as S. Irenæus so well expresses it, "a Superior Princedom," ‡ with which every other Church must be in communion, and as S. Cyprian

* Heb. v. 4. † Gal. i. 18.

‡ Oper. S. Iren. adv. Hæres. l. iii. c. iii. n. 2.

also says, "the Chief Church from which the unity of the Priesthood took its rise," * over which Church S. Peter presided, in whom, as S. Augustine tells us, as a matter of notoriety, "the Princedom of the Apostolic Chair had always been in force."† Such being the case, the Romans were of all Christians the fittest by position to be the medium of communication to the whole Catholic Church, of all those great truths which concern in a special degree universal Christendom, of which Rome was the chosen Head, Capital, and Mistress.

VII. The Mystery of Rome.—There is a remarkable passage in the concluding chapter of this Epistle: "And the God of peace shall tread Satan under your feet shortly." ‡ This recalls to one's mind the following points: (1) The offer of the empire of the world to Jesus Christ by Satan, if He would do homage to him, saying "that is delivered unto me; and to whomsoever I will I give it"; § (2) the assertion of Christ, that Satan was "the Prince of this world"; (3) the allusion of S. Paul in his Epistle to the Thessalonians, to a mystery of iniquity, which even then was working; (4) the fact, as mentioned in the Apocalypse, that Satan possessed on earth a seat or throne; ‖ and (5) the reference of S. Paul to "the revelation of the mystery," which "had been kept secret since the world began," but "now made manifest," and "made known," "by the Scriptures of the Prophets," "to all nations for the

* Oper. S. Cyp. Ep. lv. ad Cornel. p. 86.

† Oper. S. Aug. T. ii. Ep. xliii. Glorio et cæteris, n. 7.

‡ Rom. xvi. 20. § S. Luke iv. 6. ‖ Rev. ii. 13.

obedience of faith."* It is obvious that Rome was at one time the centre of an infernal mystery, wherein Satan dwelt, and wherein was his seat or throne occupied by the Imperial Pontifex Maximus; and that Rome was to be the centre of another mystery, the mystery of Christ, the mystery of the true God and of the faith, in which Christ would dwell, and in which would be established His Throne, to be occupied by His Vicar, the true Pontifex Maximus of Christendom. The mystery of Satan was to be annihilated by the mystery of Christ; the mystery of iniquity, by the mystery of righteousness; the mystery of the Pagan Pontifex Maximus, the deputy of Satan, by the mystery of the true Pontifex Maximus, the Vicar of Christ, whom Christ called the Rock, and made him the Foundation of His universal Empire-Church. How can it be denied that when S. Paul was alluding to Satan, whom God would shortly tread under the feet of the Roman Church, and to the revelation of the mystery, he was not pointing to Rome as the future Centre of Christendom, as it had hitherto been the centre of Heathendom?

It may be asked, if all that has been said is true, why did not S. Paul speak more plainly? The same answer must be given as before; viz. that to have mentioned S. Peter, or to have stated openly the meaning of the Prophecies concerning the mystery of Rome and of the Stone, would have been perilous not only to S. Peter, but to all his spiritual subjects. This is a sufficient answer, especially as it has been shown that the policy of

* Rom. xvi. 26.

silence in everything concerning S. Peter's position, as well as the mysteries of the faith, was most rigidly maintained by the Apostles, and this from dictates of prudence and common sense.

It may be asked, however, why the early Fathers say nothing about this matter? There were reasons why they could not: first, because the Prophecy of the mystery of Rome and the Stone had not been, in any great measure, fulfilled; and unless they had a secret tradition from the Apostles, on which point I believe they are silent, their opinion would not be of greater weight than that of any other learned theologian, ancient or modern: and secondly, because the same reason for silence, so far as their written treatises were concerned, obliged them to be reserved on all matters concerning the mystery of Rome, not only in the time of its paganism, but afterwards, on account of the hatred which many of the Emperors, especially of the East, felt towards the Pope, who had frequently condemned them for their Arianism and injustice towards the persecuted Catholics. It is obvious that any allusion to Rome as the future Metropolis of the Catholic world would have been not only inopportune, but extremely hazardous.

It certainly seems evident, from the whole scope of this Epistle, the greater portion of it being on subjects relating to the old law of Israel; the various forms of antithesis; the introduction of Abraham as "the Heir of the world" of which Rome was then the capital and centre; from the contrast between "the Olive" and "the Wild Olive Tree," the former the symbol of Jerusalem and the

Israelites, and the latter of Rome and the Gentiles; the fact that the Roman Church is described as "The Beloved of God," and "her faith," *i. e.* the faith received from S. Peter, her first Bishop, who was also the One Shepherd of the One entire Fold; from the doctrine of mission in its several steps, laid down so clearly as to force upon the reader, who is acquainted with the constitution of the Church, the fact that all missions to be legitimate must derive their origin from the very Church S. Paul was addressing; and lastly, the allusion to the near connection of Satan with Rome, who was shortly to be trodden under foot; the mystery concerning Rome, which had been hidden since the world began, but now made manifest;—all point to the truth (which S. Paul, following the policy of reserve practised by the Apostolic Church, could not more plainly express), that Rome was the predestined Metropolis of Christendom, wherein would for ever stand the Cathedra Petri of the Empire-Church, to which all nations and languages would become subject in the domain of Religion.

There can be no doubt that the subjects in the greater part of this Epistle are such as concern not any particular part of the Church, but the whole of Christendom, of which Rome was even then the spiritual Capital. Certain it is, as has been observed, that there is a marked distinction between this Epistle of S. Paul and those addressed by him to other Churches; for while the latter concerned chiefly matters of local discipline, in which there were sundry admonitions relating to circumstances peculiar to the Churches he addressed, the

former, with one or two exceptions, have special reference to the Roman Church, as the Head of Christendom. Of course I am aware that, unless the Epistle is studied with reference to proofs that have been advanced for establishing on a firm basis the doctrine of the Supremacy, the arguments adduced will seem weak and inconclusive (and I do not deny that the evident policy of reserve adopted by the Apostles concerning the then future of Rome renders it extremely difficult to give point to the Apostle's many assertions and arguments), but not so if taken in connection with those proofs.

If all that has been asserted and proved in the preceding portions of this work is true, then it is impossible to view this Epistle in any other light than as an address to the Roman Church, considered not as an ordinary province of the Catholic Church, but as being the representative of the whole of Christendom, of which she, through S. Peter, was the Original, the Root, and the Matrix; —and is now, and ever will be, the Capital of the Christian world, even as she had been aforetime of Heathendom; the Pontifex Maximus of the Christians having supplanted the Pontifex Maximus of the Heathens, seizing the capital of the Imperial city, and planting upon the Throne of the Cæsars the immortal Chair of Peter, the Foundation, the Source, and the Centre of the Truth of God, and of all Authority, Jurisdiction, and Power in all things pertaining to the Kingdom of God.

§ 5.

The Holy See in the Apocalypse.

It is reasonable to believe that in that wonderful and mysterious Book, the Apocalypse, some intimation or allusion will be found concerning the Roman Church, which it was deemed imprudent by the Holy Ghost to express in any way that would be intelligible to the heathen powers, for reasons already explained. One would have thought that, after the coming of Jesus Christ, when types, shadows, and symbolical tropes were no longer necessary, the will of God respecting the future fortunes of the Church, and her connection with the great world-power, would have ceased for ever, and especially as Christ had, in promising the gift of the Paraclete, said that He would "show you things to come"; * and that henceforth all Revelation would be given us in plain and intelligible language. Before the Incarnation, God delivered his Revelation gradually, little by little, because the human mind was then incapable of bearing the full blaze of divine truth.

The fall of man enveloped him in dense moral darkness; no longer was he capable of looking upon the face of God. Even Moses, who saw the Lord, was not permitted, as Adam had been in the days of his innocence, to see His face. The human mind became obscured, and he could not all at once

* S. John xvi. 13.

receive the fulness of truth. God consequently revealed to him the future in a language that would not be fully understood until the true Light of the world should come. At first man received only a glimmer of light, viz., the Revelation of the enmity that should ever subsist between the Woman and the Serpent, and between her Seed and its seed. This Prophecy was gradually unfolded; Enoch received an Apocalypse, which, according to S. Jude, referred to the future triumph of Christ and His Saints; * Abraham received a fuller revelation of the first coming of Christ; to Jacob it was given in a somewhat larger measure; Moses foretold the raising up of another Prophet like unto himself; Balaam, the rising of the great Star of the world; David more plainly revealed the passion, death, descent into hell, resurrection and ascension of Christ, and the establishment of the Empire-Church on earth. Isaiah explained all these future events more clearly, showing how He was to be born of a Virgin; Jeremiah followed in the same strain; Ezekiel unfolded, under highly symbolical language, the preaching of the Gospel and the creation of the future Empire and Temple of God; Daniel made known for the first time the exact period when Christ should come and suffer for our redemption; and showed moreover how, on the ruins of the four empires of the world, the great Empire-Church of the Redeemer would be established, and that it would spring from a Stone, and rule over all the earth, breaking into pieces all

* S. Jude 14.

these kingdoms, reducing them to her sceptre. Malachi informed us that Christ would visit the second Temple of the Jews; * and lastly the same Prophet foretold that the daily sacrifice of "the clean oblation" would be offered everywhere "from the rising of the sun even unto the going down of the same." † The light of Revelation, which in the time of Adam was but a spark of fire, grew gradually in volume, steadily increasing in brightness, till the great dawn of the everlasting day, when Christ, the "Orient from on high," visited us, even He who was the very Light of the World. The Light having come, shadows departed, and types disappeared, and figures merged into substantial realities, because the Sun of Righteousness had arrived, and the Truth stood unveiled face to face before humankind.

It would appear, then, that types, shadows, and figures would thenceforth cease; and this indeed seems confirmed in the Gospels and in the Epistles, for all the Prophecies spoken by Christ and His Apostles in these writings are generally expressed in language which the dullest mind can clearly understand. But the Apocalypse is of all Books of Scripture the most symbolical in its language, and the most unintelligible to the unenlightened human mind. Why was this? Evidently for the sake of the Church and her visible Head; for this much is clear, that the Prophecy has regard to the conflict between Christendom and Heathendom, and between the Empire-Church of Christ and the

* Mal. iii. 1. † *Ib.* i. 11.

various world-powers that would exist from the beginning till the end, and whose destruction had been decreed by Almighty God.

It was the Revelation in its fullest development of the enmity between the Woman and the Serpent, and between her Seed and its seed; of the descent of the Stone on Rome, and its growth into a great Mountain-Kingdom filling all the earth; and of the breaking to pieces and crushing into powder all the hostile kingdoms of the world. To have revealed all these facts, which were to be accomplished during the Christian era, in plain, ordinary, and intelligible language, would have exposed the Church in every age to the malice of the devil, and the cruel and bitter persecution of her implacable foes. The reason, then, that induced the Apostles and their immediate successors to conceal as much as possible from the heathen Pontifex Maximus and his officials, the exalted position of S. Peter and his Successors the Supreme Pontiffs for the time being, apply with equal force in respect to the Church at large, so far as the matter of this Prophecy is concerned. But if this be so, who is to be the Interpreter of this great Book? who possesses the key? The answer is, that the true Church alone possesses it, and principally the occupant of the infallible Chair of S. Peter, who, when moved by the Holy Ghost, will no doubt, at the time ordained by God, unravel the mysteries contained in this Book.

Now if what I have said is true, it may be asked, what is the use of my presuming to attempt discovering S. Peter and his See in this sealed Book?

I would reply, None whatever, if I was the first who had ventured to interpret its mysterious language. But it so happens that there have been many attempts, in modern times especially (the ancient Fathers, so far as we know, systematically avoided it), to explain its meaning. Some Catholic and Protestant interpreters agree in this canon, viz. that the Seven Churches, the Seven Seals, the Seven Trumpets, and the Seven Vials, are seven ages, or epochs in the history of the Church and of the world-power in hostility to her from the commencement of Christianity till the close of the last day of the dispensation. I propose, then, to assume that this canon is fundamentally true, and to make certain deductions from it, which will demonstrate the position of S. Peter and the Supreme Pontiffs his Successors; and also "the Place" wherein is located the "Sacerdotal Chair."

I. The Two White Horses:—The Apocalypse seems to contain the revelation of a conflict—(1) between the Holy Roman Catholic Church on the one part, with Babylon the Great on the other; resulting in the conquest of the latter by the former; and (2) between the same Holy Church and the world-power culminating in the advance of Antichrist, who in the end presses his enemy—the Church—so closely as to necessitate the descent of Christ, with the armies of heaven to rescue His Beloved (for the gates of hell cannot prevail against her), to destroy him and his allies for ever. And this is, I think, shown by the fact that the symbols employed to foreshow these events, are for the most part intensely Roman in their origin;

and, such being the case, there can scarcely be a doubt as to what was meant to be understood by the Church.

1. The White Horse and its Rider at the commencement and at the close of the Christian dispensation,* the latter accompanied by the armies of heaven, clothed in white, and riding upon white horses, are symbols which seem to be drawn from the Roman Triumphus.

The successful general of the Roman army, to whom a triumph was awarded, in honour of his victories, &c., was placed in a gilded chariot, drawn by four white horses, accompanied by the Senators in white robes, and followed by an immense concourse of citizens, all clothed in white. The general, called Imperator, was vested in purple (that is, red), embroidered with gold, with a crown of laurel on his head, holding a laurel-branch in his right hand, and in his left an ivory sceptre with an eagle on the top; and a golden ball was suspended round his neck, indicating the universality of the Roman dominion. Let us compare this with the triumph of Jesus Christ, when He comes to destroy the Antichrist. "And I saw heaven opened, and behold a White Horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes as a flame of fire, and on His head many crowns. . . . And He was clothed with a vesture dipped in blood [*i.e.* red or purple], and His Name is called The Word of God. And the armies

* Rev. vi. 2; xix. 11–14.

in heaven followed Him upon White Horses, clothed in fine linen, white and clean." * How exact is the similitude in the main features — the Roman general in his chariot drawn by white horses, and Christ riding on a white horse; the general crowned with one laurel crown, the Lord with many crowns, to indicate His sovereignty over all kings; vested in a red robe, Jesus in a robe dipped in blood; the great crowd of citizens and the senators dressed in white, and the armies of heaven on white horses, clothed in white robes. This is the triumphant close of the war of Antichrist, when Christ, the Imperator of the whole Church in heaven and on earth, comes to conquer and to triumph over all His enemies.

But there is another White Horse and Rider at the commencement of Christianity, who is described as crowned, and as going forth conquering and to conquer, having a bow in his hand. Who is this? The symbols are partly Roman and partly Jewish. The Rider going forth conquering and to conquer, and having accomplished his mission, is entitled to his triumph. And although he is not a Roman Emperor or general, as some Protestant commentators interpret, yet he is an "Imperator" intimately connected with Rome, because the symbols so far are exclusively Roman. Nor is he Christ, because Christ has ascended into heaven, and will not return to the earth as Sovereign Lord till the end of all things: the conclusion, therefore, must be, that this Imperator must be some one who personates Him, who, at the head of the armies of God on

* Rev. xix. 11–14.

earth—*i. e.* the hierarchy and the faithful—"goeth forth" as a crowned Prince, "conquering and to conquer."

The symbols in the second part of the passage are Jewish in their origin, and one is reminded of Joseph "the Shepherd, the Stone of Israel," who is described as "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel."* And this Joseph, after his father's death, said that he stood "in the Place of God." † How exactly does Joseph, the representative of Pharaoh, typify the Imperator, who, armed with the bow, "goeth forth conquering and to conquer." What then, is the inference to be drawn, taking into account all that has been written above? Surely that a Jew, or one of Jewish origin, should become the crowned Prince of the armies of God on earth, and as Viceroy of the King of kings, should fight against the evil powers and subdue them to the Cross of Christ.

And if we compare the early history of the Church with the Prophecy contained in this chapter, I see not how we can avoid the conclusion that this Imperator, upon the Roman White Horse, indicates no other than S. Peter and his Successors. For what follows his going forth con-

* Gen. xlix. 22–24. † *Ib.* l. 19.

quering and to conquer? Under the symbol of the "Red Horse," the "Black Horse," the "Pale Horse," are shown the terrible persecutions that decimated the Church, and the judgments of war and pestilence that followed under the scourge of the barbarian hosts—resulting in the destruction of Imperial Rome. The two Imperators then, the one at the close of Christianity and the other at its commencement, seem to signify Christ and His Vicar, who conquered Rome and made it the Capital of Christendom.

II. The Angels of the Seven Churches.—Some commentators believe that these Seven Churches do not simply refer to the seven literal Churches of Asia, but to the Universal Church in each age of the Christian dispensation; and there is strong internal evidence in the Apocalypse to support this opinion. It is admitted that there are others who consider that the admonitions and censures contained in the Epistles to those Churches concern them only, except so far as they are applicable to other Churches which need similar admonitions or censures according to their merits or demerits. A careful examination of the sacred text will I think dissipate this notion.

First, it should be borne in mind that this Book, as a whole, is described as "the Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His Angel unto His servant John."* The subject then of the whole Book, of which the Epistles to

* Rev. i. 1.

the Seven Churches form a part, is a Prophecy of things "shortly to come to pass."

Secondly, the preface (if I may so describe it) to the Seven Epistles, seems to indicate the period of those Seven Churches: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so. Amen. I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty." This shows apparently that the period of the Prophecy embraces the whole Christian dispensation from the Incarnation to the last day, when Christ will "come with clouds," and manifest Himself to all; so much so, that even they "who pierced Him" "shall see Him," and "shall wail because of Him." *

Thirdly, S. John describes himself as being then filled with "the Spirit"; that is, the Spirit of Prophecy falls upon him, and enables him to hear what is said to him from heaven, and to see the visions presented to him by "the Angel." "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." This voice said, "I am Alpha and Omega, the First and the Last; and, what thou seest, write in a book, and send it unto the Seven Churches which are in Asia . . ." S. John then "turned to see the voice" that spake to him. "And being turned," he says, "I saw seven golden candlesticks; and in the midst of the seven candlesticks One like unto the

* Rev. i. 7.

Son of Man, clothed with a garment down to the foot; and girt about the paps with a golden girdle . . . And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in His strength."* This Personage then repeats what He had said, and reiterates the command, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." And the seven stars, and the seven golden candlesticks are explained to signify "the Angels of the Seven Churches; and the seven candlesticks" to be "the Seven Churches." †

It forms no part of my subject to attempt any explanation of this and other visions, beyond what is necessary for my purpose, but it must be evident to every one, that the substance of this preface to the Seven Epistles, the highly symbolical form of language employed, the fact that the Book which contains these Epistles is expressly declared to be "the Revelation of Jesus Christ," the allusion to the Second Advent, and the three assertions that Christ is "the Beginning and the Ending," "the First and the Last," and again, "the First and the Last"—"the Alpha and the Omega" of the whole Christian dispensation—indicate that these Seven Churches and Seven Angels do not, and cannot signify, simply, the literal Churches in Asia and their respective bishops, but the Empire-Church of Jesus Christ in its totality, from its foundation till the consummation of the world, when Christ will come to judge the world.

* Rev. i. 10–16. † *Ib.* 19, 20.

Assuming, then, that what has been said is true, and that learned commentators * are correct when they assert that the Seven Churches signify the Catholic Church during the seven ages of the Christian dispensation—that is to say, each Church the representative of an age—the question naturally arises, who is "the Angel" that presides over the Church Catholic during each age of the dispensation? It is evident that, whoever he is, he is the Chief Bishop for the time being; if so, then a further inquiry must be made in order to ascertain whether the See of this Angel is in any way pointed out in the text of the Epistles to the Seven Churches.

1. It is to be observed that the Epistles to the Seven Churches are each divisible into four parts,

* Barthélemi Holzhauser, a celebrated German theologian of the 17th century, states it as his opinion, that the Seven Churches in Asia, with their seven Bishops and Metropolitan, represent the perfection and universality of the whole Church (Interprétation de l'Apocalypse, T. i. p. 71, Paris, 1872). He also says that these seven Churches comprehend the period of Christendom from the beginning of the dispensation till the last day (*Ib.* pp. 82, 100, 101). He gives in his work the following historical epochs represented by these Churches: Ephesus, or the first age, the period from Jesus Christ and the Apostles till Nero (*Ib.* p. 101); Smyrna, or the second age, the period of the ten persecutions to Constantine the Great (*Ib.* p. 120); Pergamus, or the third age, from Pope S. Sylvester and Constantine to Pope Leo III. and Charlemagne (*Ib.* p. 130); Thyatira, or the fourth age, from thence to Leo X. and Charles V. (*Ib.* p. 140); Sardis, or the fifth age, from thence till the future "Holy Pontiff" and the future "Powerful Monarch" (Monarque puissant) (*Ib.* p. 156); Philadelphia, or the sixth age, from thence till the commencement of the appearance of Antichrist (*Ib.* p. 183); Laodicea, or the seventh age, from Antichrist till the consummation (*Ib.* p. 200).

—first, the superscription; secondly, the statement of the condition of Christendom in each period, followed, thirdly, by suitable commendations and admonitions, and accompanied with warnings; and lastly, an allusion in each Epistle to the whole Catholic Church, expressed by the term "the Churches."

I am concerned at present with the first and last portion only of each of those Epistles. First, the Seven Epistles open each in the following manner: "Unto the Angel of the Church of Ephesus write"; "unto the Angel of the Church in Smyrna write"; "unto the Angel of the Church in Pergamos write"; "unto the Angel of the Church in Thyatira write"; "unto the Angel of the Church in Sardis write"; "unto the Angel of the Church in Philadelphia write"; and "unto the Angel of the Church of the Laodiceans write," &c. Each Epistle is addressed to One who is called "the Angel," that is (on the hypothesis that the Seven Churches are the seven periods of the Christian dispensation) the Supreme Authority of the Catholic Church for the time being. The term "Angel," when applied to men, signifies one who is either a king, or an Apostle of the highest grade. Scripture mentions only two persons by name who were described by the title of Angel: one was king David, and the other the Apostle S. Paul;* and besides these the twelve Princes to

* I have already explained the meaning of the term "Angel" as applied to men; but it is necessary to do so more deeply. The term Angel is sometimes used in connection with Rulers on earth, both secular and ecclesiastical. David is so called (see

whose charge the twelve gates of the Holy City had been committed. The title then belongs to the office of a King, Apostles, and of Patriarchs, under whom respectively are subject all other persons holding subordinate offices. The term Angel then signifies the Sovereign authority over either the whole empire or kingdom, as in the case of the king; or of parts of it, as Apostles and Patriarchs. And although Scripture does not seem to include ordinary bishops under this title, yet on the ground that the Bishop is the superior of the priesthood and laity of his diocese, he may well be called an "Angel"; but, as I have observed, this title apparently belongs exclusively to the higher grade of the Apostolate and Episcopate, because it is descriptive of royal and supreme authority.

The Angel then of each of these Seven Churches does not signify a bishop merely, but one possessing a far Superior Jurisdiction. But this

1 Sam. xxix. 9; 2 Sam. xiv. 17, 20; xix. 27). S. Paul says of himself, "Ye . . . received me as an Angel of God, even as Jesus Christ" (Gal. iv. 14). In this mystical Book the Rulers of the Seven Churches, and of the Temple, and of the Holy City are called "Angels."

The word ἄγγελος signifies the office of an envoy or ambassador, that is, one who receives authority (in things concerning God) to rule and administer the Church of God. Sometimes Rulers are called Gods: "Thou shalt not revile the Gods, nor curse the Ruler of thy people" (Exod. xxii. 28). "God standeth in the congregation of the mighty; He judgeth among the Gods" (Ps. lxxxii. 1). Moses is called God: "I have made thee a God to Pharaoh" (Exod. vii. 1). I mention this to show how the name of the Most High is applied to Rulers, who are His Vicegerents, how much more may the title of "Angel" be employed to express the authority of the Ruler of the Empire-Church.

assertion raises a question, viz., Why were the names of the seven literal Churches of Asia employed to designate the Churches of the successive ages of the Christian dispensation? There are several reasons that may account for this: one, that S. John, the author of the Apocalypse, was the Apostle and Bishop under whose charge those Churches were placed, and in choosing certain Sees as appellatives of these Seven Ages, it was natural those should be selected which were immediately subject to him. Another reason might be, that these literal Churches were remarkable for some special virtues or faults, or both, which the Prophet saw would be characteristic of the times they would respectively represent; and hence they would be regarded as the seven types of the seven ages. And a further reason may be that the etymology * of the names of these Asiatic Churches is, as some say, descriptive of the character that would prevail in each of those successive periods of the dispensation: any one of these reasons would suffice for S. John making use of the names of the Seven Churches, as descriptive of the several periods in the ecclesiastical history of Christendom.

And, secondly, if we examine closely these Seven Epistles, we shall perceive, by a comparison between the beginning and conclusion of each, an indication that each Angel could be no other than the Chief Bishop of Christendom. We have observed that each Epistle is addressed to One who is called "the Angel"; but at the end of each Epistle occurs

* See Interprétation de l'Apocalypse, par Barthélemi Holzhauser, T. 1. pp. 104, 122, 132, 140, 157, 185, 201.

the following remarkable passage: "He that hath an ear, let him hear what the Spirit saith unto the Churches." * This shows that the Seven Epistles were intended not only "for the Seven Angels" of "the Seven Churches," but likewise for all "the Churches" respectively subject to them. Doubtless if the chief cities of "the Seven Churches" were so many primatial sees having jurisdiction over churches of lesser rank, it might be fairly assumed that the expression "the Churches" meant such as were subject to the superior bishop of the exarchate (as the greater provinces were then called) in which they were situated: but none of the Seven Angels held this high ecclesiastical rank except one, *viz.* the Exarch of Ephesus. Laodicea was indeed a metropolitan city, but it was under the jurisdiction of Ephesus, the remaining five being of no greater consideration than ordinary (modern) diocesan sees.

It seems then evident that these "Seven Churches," together with "the Churches" respectively under their jurisdiction, were each, for the time being, the type or representative of the whole Catholic Church upon earth; and if so, we perceive the important fact, that her constitution consisted of two essential parts, *viz.* Head and members—the former being symbolized by "the Angel," and the latter by the term "the Churches"; in a word, the Supreme Pontiff and the universal Episcopate in union with him.†

* Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22.

† The expression "Head" and "Members" was well known in the Primitive Church as applicable to Popes and Bishops. In

The next question we have to consider is whether these Seven Epistles give us any light by which we may discover the locality wherein is situated the Holy See of each of these Seven Angels.

2. Jesus Christ Himself possesses, as one of His symbols of power, the Iron Rod. This was foretold by David: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves . . . . against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh"; and He shall "break them with a Rod of Iron," and shall "dash them in pieces like a potter's vessel."* In the Apocalypse it is stated that the "Man-Child," that is the Son of the Blessed Virgin, shall "rule all nations with a Rod of Iron."† But Jesus Christ delivered this Rod of Iron to the Angel, saying, "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a Rod of Iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father."‡ The metal of Iron is a symbol of Rome, as is clear from the Prophecy of Daniel; and the breaking "to shivers" the nations, is the fulfilment of the Prophecy in the same Book, wherein it says, "And in the days of these kings shall the God of heaven

the synodical epistle of the Œcumenical Council of Chalcedon the following clause in a sentence occurs: "over whom indeed thou [Pope S. Leo] didst preside as Head over the members."—(Hard. Acta Concil. T. ii. p. 655. Paris. 1714.)

* Ps. ii. 1–9. † Rev. xii. 5. ‡ *Ib.* ii. 26, 27.

set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever";* that is, the Mountain-Kingdom which issued from the Stone that fell on Imperial Rome, destroying it and its empire. The Angel then can be no other but the Angel of the Holy See—the Supreme Pontiff—in the Fourth age of the Church.† The "Iron"

* Dan. ii. 44; see also 33, 34.

† "The Rod" seems to be one of the insignia of S. Peter, as the Second Moses. Dr. Northcote says, that specimens of Christian art found in the Catacombs shew "that St. Peter was considered to be the Moses of 'the New Israel of God,' . . . and they explain the reason why the Rod, the emblem of Divine power, is never found except in three hands, those of Moses, Christ, and Peter. It belongs primarily, and by inherent right, to Christ, the eternal Son of God. By Him it was of old delegated to Moses, of whom God testified, 'He is most faithful in all My house' (Num. xii. 7; compare Heb. iii. 5, 6). For a few years the Rod of power was visibly wielded by the Incarnate Word; and when He withdrew His own visible presence from the earth, 'afterwards,' to use the words of St. Macarius of Egypt, 'Moses was succeeded by Peter, to whom is committed the New Church of Christ, and the new priesthood' (Hom. xxvi. c. 23). We understand, also, that it is not without reason that in the sarcophagi the figure striking the rock is almost invariably found in immediate juxtaposition with the Prince of the Apostles led captive by the satellites of Herod Agrippa, and there is frequently a studied similarity in the features of the principal figure in both scenes. The most striking example of this is in the large sarcophagus which stands at the end of the principal hall in the Lateran Museum. In one of the four compartments into which the front of that sarcophagus is divided, we have an epitome of St. Peter's life. First, he stands with the Rod of power, already given to him by his Divine Master, who is warning him of his fall, symbolized by the cock at his feet. Next, he is taken

indicates Rome, and the Rod, the authority the Angel received from God in Peter to be the Prince-Shepherd of the Universal Fold, the Confirmer of the Brethren, and the Master of the House, of which he held the Key.

3. "The Seat of Satan." * The locality of this

prisoner by the satellites of Agrippa, but he still bears the Rod, for 'the Word of God is not bound,' and no worldly violence can wrench the Rod of jurisdiction from him to whom Christ has given it. Lastly, he appears under the symbol of Moses, using the Rod to bring from the 'spiritual Rock' the streams of grace, at which the Israel of God slake the thirst of their souls. We have already seen that the same idea runs through the paintings in the earliest *cubicula* of the Catacombs. All sacramental grace is there represented as flowing from that one stream over which Peter presides. Early in the fifth century, St. Augustine expressed the same idea when, writing to Pope Innocent I., he said, 'We do not pour back our streamlet for the purpose of increasing your great fountain, but we wish it to be decided by you whether our stream, however small, flows forth from that same Head of rivers whence comes your own abundance' (Ep. clxxvii. vol. ii. p. 938, ed. Gaume). And in his reply the Pope says of St. Peter, 'from whom the very Episcopate, and all the authority of this name (of the Apostolic See) sprung . . . . that thence all other Churches might derive what they should order; whom they should absolve; whom, as bemired with ineffaceable pollution, the stream that is worthy only of pure bodies should avoid; just as from their parent source all waters flow, and through the different regions of the whole world the pure streams of the fountain well forth uncorrupted' (inter Ep. S. Aug. 181, *Ib.* p. 949)." (See Roma Sotterranea, pp. 287–289, by Very Rev. Dr. Northcote and Rev. W. R. Brownlow. London, 1869, Longmans & Co.)

It is evident that the Christians of the Catacombs, in the earliest periods of the Christian dispensation, believed that the Rod of Moses had by the will of Christ passed into the hands of S. Peter, to whom all power had been delivered, in his position as the appointed Head of the Family of God, and Vicar of Jesus Christ.

* Rev. ii. 13.

Seat seems, as I have stated in the former section, to be pointed out by S. Paul when he says, in his Epistle to the Romans, "And the God of peace shall tread Satan under your feet shortly"; * and considering that the Prophecy is not repeated or alluded to in any other of S. Paul's Epistles, it is reasonable to believe that Satan and Rome were connected together in a peculiar manner. Pagan Rome was both a royal and sacerdotal city, for, as has been said, the Emperor was both Sovereign and Pontifex Maximus; and hence the chief Seat of Satan was there, and the idolatrous priesthood and people are aptly described as the "Synagogue of Satan." † It was the place, to use the very words of the Prophecy, "where Satan dwelleth"; ‡ that is, at that time. And this connection is further shown in another part of the Apocalypse: "And there appeared . . . a great red dragon, having seven heads and ten horns, and seven crowns upon his heads"; § and this Satanic kingdom is described in the same Book as Babylon the Great, which I have already shown, and will do so again, is no other than pagan Rome.

4. "To him that overcometh will I give to eat of the hidden manna, and will give him a White Stone (ψῆφον λευκήν), and in the Stone a new name written, which no man knoweth, saving he that receiveth it." ‖ The White Stone or Counter was used by the Romans,¶ as a symbol denoting the acquittal

* Rom. xvi. 20. † Rev. iii. 9. ‡ *Ib.* ii. 13.
§ *Ib.* xii. 3. ‖ *Ib.* ii. 17.

¶ This custom the Romans borrowed, as they did their original form of constitution and their jurisprudence, from the Greeks.

of persons charged with capital offences, which, in ecclesiastical language, would be expressed by the term Absolution. I refer to this mysterious passage, not for the purpose of explaining it, but to show that the symbol employed to express the final absolution of all those who partake of the hidden manna, is borrowed from the Romans, and is an indication of the intimate connection of the "Angel" with Rome.

5. There is an allusion to the office of the Householder, as described by our Lord in S. Matthew's

and this Stone or Counter was called by them Calculus or Lapillus; and by the Greeks ψῆφος (psephus), and it consisted of a small stone, or pebble, somewhat similar to what is used in the present day for balloting.

In criminal cases, under the Romans, the judges gave their verdict by means of these stones or pebbles, the colour of white denoting acquittal, and black condemnation.

Among the Greeks civil causes relating to disputed inheritance were settled in the following manner: each claimant received a box, and the judges, after hearing both sides, determined it by putting a counter or ball into the box of that person in whose favour they decided. It would seem then that the "White Stone" in the Apocalypse is a symbol drawn from the Græco-Roman system, by which the innocence of accused parties, and the rights of persons in respect to their inheritance of property, were established. I do not pretend to interpret the meaning of this "White Stone" in which was "a new name which no man knoweth saving he that receiveth it"; but as most of the symbols in this Book, connected with the Church, governed by the Angel of each age, are drawn from Rome, and as the Romans were accustomed to use white and black stones, counters or pebbles, in determining causes, it is reasonable to conclude that this symbol is Roman in its origin. If it is true that the Angel of each age is the Supreme Pontiff of the Empire-Church of Christ, whose See is in Rome, then the use of this symbol is abundantly accounted for. For further information see Smith's Dict. of Greek and Roman Antiquities, Art. PSEPHUS.

Gospel. "The Angel" is threatened, that if he does not watch, the Lord "will come on [him] as a thief, and [that he] shall not know what hour [He] will come."* Compare this with the words addressed by Christ to His disciples: "Watch, therefore: for ye know not what hour your Lord doth come. But know this, that if the Goodman [*i.e.* the Master] of the House had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh. Who then is a faithful and wise Servant, whom His Lord hath made Ruler over His Household, to give them meat in due season? Blessed is that Servant, whom His Lord when He cometh shall find so doing. Verily I say unto you, that He shall make him Ruler over all His goods." But the evil Servant the Lord will judge, and "appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."† I have before commented on this passage, and shown that the Household is the one universal Empire-Church, governed by one Supreme Ruler, described here as "the Servant."‡

* Rev. iii. 3. † Matt. xxiv. 42–51.

‡ S. Chrysostom applies these words to S. Peter, to whom Christ delivered the charge of His sheep. He says, "Christ speaking to the Coryphæus of the Apostles, says, 'Peter, lovest thou Me?' and when he had confessed, He continues, 'If thou lovest Me, feed My sheep.' The Master asks the disciples, not that He may learn . . . . but that He may teach us how great an object of interest to Him is the Presidency over such flocks . . . . And wherefore did He shed His Blood?—that He might possess those sheep which He entrusted to Peter, and to those after him

This Servant, that is "the Angel," receives in the Apocalypse a similar admonition, and it points to him who was the Ruler of the Household of Christ in the Sardian, or Fifth age of the Church.

6. In the Epistle to the Angel of the Sixth age, the following is certainly significant: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth."* No doubt He that has the key of David is Christ our Lord; but this fact does not

Rightly then did Christ say, 'Who thinkest thou is a faithful and wise Servant, whom the Lord hath appointed over His Household?' Again, the words are those of one that doubts, but He that spake them, speaks not in doubt; but as asking Peter if he loved Him, He asks, not needing to learn the love of that disciple, but wishing to show His own exceeding love; so also now, when saying, 'Who thinkest thou is a faithful and wise Servant?' He spake not, as not knowing the faithful and wise Servant, but desiring to set before us the rareness of the thing, and the greatness of the government. See then also how great the reward: 'He shall place him,' He says, 'over all His goods.' Wilt thou still contend with us that thou hast been badly deceived when about to be placed over all the goods of God, if thou dost that which Peter was doing, when he was declared to have power, and to go beyond all the rest of the Apostles? For, 'Peter' He says, 'Lovest thou Me more than these? Feed My Sheep.' And yet He might have said to him, If thou lovest Me, practise fasting, &c. But now, leaving aside all these, what says He? 'Feed My Sheep.' For the things which I have named above, many also of those who are under authority could easily do; not men only, but women also; but when there is need to PRESIDE OVER THE CHURCH, and to entrust the care of so many souls, let all womankind withdraw from the greatness of the thing, and also the greater part of men."—T. i. De Sacerd., l. ii. c. 1, 2.

* Rev. iii. 7.

exclude a secondary meaning, and that is, that it is the Angel whom he was addressing. And for this reason, because Christ had given the Keys to S. Peter and his Successors, as has been proved, when He said, "I will give unto thee the Keys of the Kingdom of the heavens." And this is further indicated when he says, "Behold, I have set before thee an open door, and no man can shut it": * that is, the Key having been placed in the hands of S. Peter, and having descended to the Angel of this Sixth period of the Church, he is moved to open the door of faith in a larger degree than formerly: in plain language, this age will witness a great success in the preaching of the Gospel, and the establishment of the Church in various parts of the world. And not improbably it may allude especially to the East; for it is added, "Behold I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie: behold I will make them to come and worship before thy feet, and to know that I have loved thee." "The synagogue of Satan" in the First age was in Rome, for Rome was then the capital of Heathendom. But the capital of the Roman empire, on the conversion of the Emperor Constantine, was translated to the Bosphorus, which was named New Rome, or Constantinople, and, as is well known, that city, with the East, became noted as the hotbed of heresy; for it was in that region whence arose Arius, Nestorius, and a host of others, who denied the Divinity of Christ, His Incarnation, His two Wills, &c.: all which re-

* Rev. iii. 8.

sulted, in the end, in the denial of the Procession of the Holy Ghost from the Son as well as from the Father; and consequently in the schism which has not as yet been healed. There are those who say "they are Jews, but are not"; that is, they who "say they are Catholics, and are not, (for "Jew" seems to be a symbol of the faithful); but he adds, "Behold I will make them to come and worship before thy feet; and to know that I have loved thee." Can we doubt that this signifies their reconciliation and submission to the Angel of the Sixth age? that is, if the preceding illustrations hold good, to the Supreme Pontiff.

Before passing on, it is as well to observe a most notable fact, that in all the admonitions to the Seven Angels of the Seven ages of the Church, no accusation is brought against any one of them for denying the Name of Christ, or for corrupting the faith. The Angels are blamed for many shortcomings, such as falling away from their first love, tolerating abuses, lukewarmness, or indifference, but not one of them is censured for error or heresy, or for culpably permitting the same in any part of the Church. Christ never promised impeccability, but He did indefectibility and infallibility, for He said, "the gates of hell shall not prevail against" the Church founded upon the Rock, Peter. There is but one Church which has never swerved a hairbreadth from the faith. From S. Peter to Pius IX., every Pope, without one single exception as Pope, has preserved the deposit inviolate, and none of them have denied in word or deed the Divinity of Christ, the reality of the Sacraments, the Commu-

nion of Saints, and the indefectible integrity of the Catholic Church, as one solid and indivisible unity.

This indefectibility and infallibility are alluded to in each age. The Angel of the Ephesian, or First age, is censured for having "left his first love": but is commended for his "works," his "labour," his "patience," his hatred of evil and of false apostles, also for not having "fainted" under his trials; and for his hatred of the Nicolaitanes.* The Angel of the Smyrnean, or Second age, is commended for his fidelity during the "ten days" persecution. The Angel of Pergamos, or Third age, is blamed for "a few things," but commended for "holding fast the Name" of Christ, and for not denying the faith "in those days wherein Antipas" was "slain." † The Angel of Thyatira, or Fourth age, is blamed for suffering "that woman Jezebel" to "teach and seduce the servants" of Christ; but he is commended for his "works," "charity," "service," and for his "faith" and "patience."‡ The Sardian Church, or the Angel of the Fifth age, is severely censured for his lethargy, but no charge of heresy is brought against him. The Church of Philadelphia, or the Angel of the Sixth age, is described as in a very weak condition, but is approved for having "kept the Word" of the Lord, and for "not having denied His Name"; and it is added that, on account of his faithfulness, he will be preserved from "the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."§ The Angel of the Laodicean, or

* Rev. ii. 2–6.
† *Ib.* 9–13.
‡ *Ib.* 19, 20.
§ *Ib.* iii. 8, 10.

Seventh age, is accused of extreme lukewarmness,* but no charge is laid at his door for any defection from the faith of Christ, or for dishonouring His Name. The Seven Angels of the Seven ages are Men subject to all the infirmities of men, yet in matters concerning the Religion of Christ, the doctrine of faith and morals, all are infallible; for in respect to the Name of Christ and the Faith, none of them is accused of any crime of error, or heresy.

The Holy Roman Church, as I have just observed, is the only one that has never fallen from the faith; all other churches, at one time or another, have had bishops who have taught heresy; but in the long line of Roman Pontiffs, not a single one has ever led the Universal Church astray in the paths of error and heresy. Anglicans and Protestants have endeavoured to fasten this foul stigma upon the Roman Church, but they have never been able as yet to establish the fact of any of her Pontiffs — when professedly teaching as Universal Doctor — having promulgated any dogma concerning the doctrine of faith and morals, which was erroneous or false.

It seems then evident that the term Angel of each age signifies the occupant for the time being of that office which Christ appointed as the Ruler of His universal Empire-Church, through whom, as the Head of "the Churches," all commendations, admonitions, or reproaches are addressed to the several hierarchs or hierarchies of its various provinces throughout the world.

* Rev. iii. 15–17.

III. THE ANGEL OF THE CITY WALL.—I have several times quoted the famous passsage in which is described the descent of the Holy City, the New Jerusalem; but there is one point upon which I have not yet touched. I allude to the twelve Angels, into whose charge the Gates in the Wall are placed, and to another Angel, who, according to the text, seems to be their Superior.* Commentators differ as to whom those twelve Angels represent, but this concerns not my present subject, since all agree that the Gates which they guard are those of the Holy City, through which every one, who aspires to a place therein, must enter in the first instance. Whoever they are, the Gates of the City are committed to their keeping. With regard to the Gates themselves, it is plainly said that on them are written "the names of the Twelve Tribes of the Children of Israel"; and as commentators agree that the Israel of the Apocalypse is somehow in intimate union with the Israel of the Gospel—in point of fact one and the same—it is probable that the Angels of the Gates may signify the Rulers of the Empire-Church of Jesus Christ.

But it is to be observed that there is an Angel who seems to be the Superior of all those Angels, and as his authority extends to the whole Wall of the Holy City, I have ventured to entitle him, for convenience sake, The Angel of the Wall, in contradistinction to the Angel of each Gate, for the Gates of entrance are in this very Wall. My object is to show the Superiority of this Angel of the Wall to the Angels of the Gates. The vision con-

* Rev. xxi. 12, 17.

sists (1) of the descent of the Holy City, the New Jerusalem, upon a great and high mountain; (2) the Wall "great and high," which surrounds the Holy City; (3) the Twelve Gates; (4) the Twelve Angels; (5) the Twelve Foundations of the Wall; and (6) the site of the City and the Wall. S. John describes his having seen a man with a golden reed in his hand, with which he measured (1) the City; (2) the Gates; and (3) the Wall. The point now to be considered, is the estimated measurement of these three portions of New Jerusalem. The term "measure," both as a substantive and a verb, in Holy Writ does not always signify literal mensuration, but the degree of fulness, either of glory, dominion, or power; * and in regard to Christ, the Church, and the Saints, the fulness of Christ,† the measure of every part ‡ of the Church, the gifts and the fruits of the Holy Ghost: § and also in a bad and good sense, the fulness of guilt and of pardon. ‖ The measurement then of the Holy City, the Gates, and the Wall, does not signify length and breadth and height in a literal and material sense, but glory, power, and dominion.

1. The Holy City is the first which is measured by means of the golden reed, and its estimate is 12,000 furlongs, or stadia; and being "four-square," its diameter and height are equal. 12,000 is 1,000

* 2 Cor. iv. 17; Rev. xiii. 18; xv. 2; Isai. v. 14.; Jer. xxxi. 37–39.

† Ephes. iv. 13. ‡ *Ib.* 16.

§ Isai. xi. 2; Gal. v. 22.

‖ Measure of pardon 70 × 7, S. Matt. xviii. 22.
Do. of guilt 70 × 7, Gen. iv. 24.

× 12; and as the number 12, as has been shown, is one representing fulness and plenitude,* there can be no difficulty in concluding that this measurement signifies infinitude. And this is confirmed by the fact which is given us in the vision, that in that Holy City is the Presence of "the Lord God Almighty and the Lamb."† Hence, wherever God the Father and the Son are, there must be infinitude of glory, power, and dominion.

2. The measurement of the Gates is not stated, but it is said they were measured. But there does not seem any difficulty in estimating them, because the whole length of the Wall is given us, which is 144; and as the number of the Gates is twelve, therefore the estimate of each gate, and that portion of the Wall and its appurtenances subject to it, is 12. By this number is shown that the glory, power, and dominion of the Angel is full and plenary within the limits of his jurisdiction.

3. But the Angel of the Wall and the Wall itself, as I have just observed, is 144; "and he measured the Wall thereof, an hundred and forty and four cubits, the measure of a man, that is of the Angel." ‡ The number of the Angel and the measurement of the Wall are the same, viz. 144. From this we learn that the glory, power, and dominion of the Angel of the Wall is twelve times greater than that of each Gate, and equal to that of all the Gates united. How can it be denied that the jurisdiction of the Angel of the Wall is universal, extending all round the Holy City, and

* See note on this subject, *sup.* pp. 892, 893.

† Rev. xxi. 22, 23. ‡ *Ib.* 17.

that that of the Angel of each Gate is limited to his Gate? We have, then, given us in this vision, the measurement of the jurisdiction of each member of the ecclesiastical hierarchy, each grade being full and complete according to its measurement, the lower grades being subject to the higher, and the higher to him who is called the Angel of the Wall.

The question now arises, who is the Angel of the Wall? Some commentators believe him to be Jesus Christ; but before this opinion can be accepted, we must consider one or two points: First, where is the site of this Holy City and Wall? It is "upon a great and high mountain"; therefore, it is upon the earth; and consequently the Wall and the Gates must likewise be situated on the earth; and further, the Angel of the Wall, and the Angels who guard the Gates, are men holding a commission in this world to rule over the Gates, One having power to govern the whole dominion of which the Wall is the boundary. And this is made still more evident from the fact that the world is still existing (that is, in the vision) in the political order, for S. John describes the nations that have been saved; and "the kings of the earth," as "bringing their glory and honour" into the Holy City.* This Holy City then is, with its Wall, established upon this globe; but as the Wall is "great and high," it may pierce the clouds and include within its universal circumference all the realms of the celestial spheres, even that place which is

* Rev. xxi. 24–26.

called "the Heaven and the Heaven of Heavens";* for, as observed before, S. Paul designates the Church militant and triumphant, as "the whole Family in heaven and earth."†

But we are now concerned with the Church and Kingdom upon the earth. Who then is this Angel of the Wall? Is he Christ? It cannot be so, because Christ has gone to heaven, to the right hand of the Father, and no longer rules in Person His Kingdom and Church. Another Ruler is in His stead, to whom He committed all His plenary power and jurisdiction, so far as His Kingdom is concerned. Then, again, it should be borne in mind that the jurisdiction of the Angel does not appear to include the Holy City, because the City, as represented in this vision, is partly upon earth and partly in heaven; and its measurement is, without limit, the number of 12,000 being one symbolical of an infinitude of glory, power, and dominion, whereas that of the Angel is limited to the length of the Wall, inclusive of its Twelve Gates. It is clear then that the Angel of the Wall is not Jesus Christ in Person, but some other who represents His authority. Who then is he? Ezekiel saw this same vision in another aspect, and it consisted of the Holy City, the Sanctuary, the Wall and the Twelve Gates, the Twelve Tribes of Israel, the Twelve Princes, and the Prince. Jesus Christ, in founding the universal Empire-Church, constituted it, as has been frequently shown, under

* 1 Kings viii. 27. See *sup.* note, pp. 748–753; Ephes. iv. 10.
† Ephes. iii. 15.

the same form, viz. a Kingdom, Twelve Tribes, Twelve Judge-Kings, and one whom He called "the Shepherd," saying, "Be thou the Shepherd of My sheep"; to whom He delivered the Keys of all the heavens, the other Apostles having the Key only of one heaven, under whose jurisdiction He placed the Apostles, saying, "Be thou the Confirmer of thy Brethren"; and under whose fostering and loving charge He put all His children, saying, "Be thou the Pastor of My Lambs, and of My Sheep." Can there be any doubt then who was and is the Angel of the Wall, the possessor of the Keys of all the Twelve Gates (each Angel having no more than the key of his own Gate), and consequently the Master of that part of the Holy City which is on earth, because he was appointed the Supreme Authority over all the entrances into the Holy City? There ought to be no doubt, for, comparing the vision of S. John with that of Ezekiel, and with the formal institution of the Kingdom of Christ, no other conclusion can be arrived at than that this Angel of the Wall is no other than the Supreme Pontiff of the universal Empire-Church of Jesus Christ.

IV. The Place in the Wilderness. — Assuming that commentators are correct in their opinion that the Seven Churches, the Seven Seals, the Seven Trumpets, and the Seven Vials concern the Seven ages in the history of the universal Empire-Church, and that of the world-power in hostility to it, it cannot logically be disputed that "the Angel" for the time being in each of these periods, and the Angel of the Wall, signify

him to whom has been committed the Supreme government of the Kingdom of God upon earth. If this be so, then a second fact is necessarily involved, and that is, that there must be a City set apart for the residence of the Supreme Pontiff, as the Centre of government, authority, and jurisdiction. Does the Apocalypse give us any clue that such is the case?

The twelfth chapter of the Apocalypse seems to be a general synopsis of the history of the persecution of the Empire-Church of Christ from the time of the Blessed Virgin—the Root and Original of the Incarnation—till near the end of the Christian dispensation. First we have a view of "the Woman" herself, represented as immaculate; secondly, a view of the Seven-headed monster of Pagan Rome, symbolized by "a great Red Dragon"; thirdly, the birth of Christ, the "Man-Child," who was "to rule all nations with a Rod of Iron"; fourthly, the lying in wait of the Dragon for His destruction; fifthly, the ascension (passing over the crucifixion and resurrection); then the persecution of "the Woman"; sixthly, her flight into the Wilderness; seventhly, the war in heaven, *i.e.* the contest between the Church and the world-power; the persecution of the Church, from the beginning to the end, "the earth helping the Woman"; and, lastly, the "war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The passage I now draw your attention to is the following: "And the Woman [*i.e.* the Church represented under the sign of the Blessed

Virgin, her Archetype] fled into the Wilderness, where she has a Place prepared of [by] God, that they should feed her there a thousand two hundred and three score days . . . And to the Woman were given Two Wings of a great Eagle, that she might fly into the Wilderness into her Place, where she is nourished for a time, and times, and half a time, from the face of the serpent."* The terms "Wilderness," "Place," "the Dragon," "the Two Wings of a great Eagle," and "Earth," are symbols we must examine to ascertain the Place whither "the Woman fled."

1. The Wilderness in Holy Scripture is the symbol of the Gentile world; that is, the world beyond the confines of the Church and kingdom under the law. It seems that lands outside the city walls were known as wildernesses or deserts, wherein no man dwelt; and vegetation, such as it was, grew in a wild uncultivated state. Being a dreary waste, it represented the spiritual barrenness and emptiness of the world without. Moses describes the Wilderness through which he and his people passed, as "great and terrible,"† "a waste howling Wilderness"; ‡ and Isaiah, as "the solitary place."§ Indeed, no greater temporal curse could befall the Church and the kingdom under the law, or indeed any secular kingdom, than to be reduced to a "Wilderness," or "desert." "Thy holy cities are a Wilderness, Zion is a Wilderness, Jerusalem a desolation." ‖ "I will make

* Rev. xii. 6, 14.
† Deut. i. 19.
‡ *Ib.* xxxii. 10.
§ Isai. xxxv. 1.
‖ *Ib.* lxiv. 10.

thee a Wilderness, and cities which are not inhabited." * "I will stretch out My hand upon them, and make the land desolate, yea, more desolate than the Wilderness toward Diblath, in all their habitations."†

The Wilderness, then, aptly represents a state of spiritual desolation, in which darkness prevails, where heathendom flourishes, wherein is the oracle of untruth, and the altar of infernal sacrifices.

2. The Place Prepared. It was into the Wilderness that "the Woman," that is, the whole Church in her integrity, fled, and in which she was to be nourished for the appointed time. But how was "the Wilderness" to nourish the Church of God? The answer is, by its transformation from a waste to a well-cultivated Garden, by the instrumentality of "the Woman," *i.e.* the Empire-Church of Christ. And this it had been long ago foretold should be the case: "He turned the Wilderness into a standing water, and the dry ground into water springs." ‡ "I will open rivers in high places, and fountains in the midst of the valleys: I will make the Wilderness a pool of water, and the dry land springs of water."§ "The Wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose . . . the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the Wilderness shall waters break

* Jer. xxii. 6.
† Ezek. vi. 14.
‡ Ps. cvii. 35.
§ Isai. xli. 18.

out, and streams in the desert."* "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the Wilderness, and rivers in the desert. The beast of the field shall honour Me, the dragons and the owls; because I give waters in the Wilderness, and rivers in the desert, to give drink to My people, My chosen."† It was the will of God that the Wilderness should become the Paradise of God: "Let the Wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the Rock sing, let them shout from the Top of the mountains,"‡ and "he will make her Wilderness like Eden, and her desert like the Garden of the Lord."§ And all this is to be the work of "the Woman," the Empire-Church of Christ, who flies into "the Wilderness," to "the Place Prepared" for her "by God."

Now the question arises, where is this "Place" in "the Wilderness"? The Apostolic Prophet thus tells us:—"So He carried me away in the Spirit into the Wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns"; whose name is "Mystery, Babylon the Great."‖ This was Babylon the Second, the mistress of the world at the time of the Incarnation, as Babylon the First had been aforetime, when the kings of Judah were sitting on the throne of David. This was the

* Isai. xxxv. 1–6.
† *Ib.* xliii. 19, 20.
‡ *Ib.* xlii. 11.
§ *Ib.* li. 3.
‖ Rev. xvii. 3, 5.

Place situated in the Wilderness, whither the Woman — the Empire-Church — fled. We must not confound the two women, as Protestants have been accustomed to do in hostility to the true Church. The term "Woman" is the symbol, on the one part of the Church, and on the other of the world-power; even as the Lamb is the figure of both Christ, and "the false Prophet."* The

* Rev. v. 6; vi. 1; xiii. 11. It should be recollected that all, or most, of the symbols, are of double signification. For example, "Stars" represent both faithful and apostate Rulers. (Compare Rev. i. 16, 20; ii. 28; xii. 1, with Rev. viii. 10; ix. 1, and xii. 4. And again, Numb. xxiv. 17; Matt. ii. 2, 10; 1 Cor. xv. 41, with Amos v. 26; Acts vii. 43; Jude 13.) The Devil himself is described as transformed into "an Angel of Light" (2 Cor. xi. 14). The term "Beast" is used to denote the four Gospels in Rev. iv. 6—9; and also the four great empires in the vision of Nebuchadnezzar (Dan. vii.); and the kingdom of Babylon and Antichrist (Rev. xiii. 1 and xvii. 3, &c.). The Lion symbolizes Christ and also the Devil (Rev. v. 5, and 1 Pet. v. 8). It represents also Babylon (Dan. vii. 4, and Rev. xiii. 2). The Eagle, the Gospel, Babylon and Rome (Rev. iv. 7; Ezek. i. 10; and Dan. vii. 4; Rev. xii. 14). Iron expresses both the power of the Kingdom of Christ and the Roman empire (Ps. ii. 9; Rev. ii. 27; xii. 5; xix. 15; and Dan. ii. 33; vii. 7, 19). These examples are by no means exhaustive, but they are sufficient. The two great hostile powers —the Christian and the Pagan—are each personated by a woman; the one the holy and immaculate Virgin, after whom the Church is described as the Virgin Bride without spot; and the other the adulterous woman, who allies herself with the powers of evil. The former represents the Kingdom of Christ, the latter the kingdom of Satan, whose fitting symbol is the Dragon. It is uncritical, and moreover blasphemous, to confound the two Apocalyptic women, and those who do so ought to reflect, that if they are right in their interpretation, then Christ is an impostor, for all His promises of indefectible unity have been falsified by events.

Woman—the Church—is a Virgin Immaculate, her Archetype being our Lady; the Woman—the world-power—the representative of all that is vile in the female sex, whose seat is on the seven-headed monster, which sits on many waters, *i.e.* peoples.

The first Woman did not come to rule over the idolatrous Babylonian power, but to destroy and to take possession of it, converting its people to her own holy sway: that is by transforming "the Wilderness," as had been foretold, into the cultivated Garden of our Lord. It was then into "Babylon the Great," the mother of abominations, to which "the Woman fled," wherein she was to be nourished for the appointed time.

But what city does Babylon represent? It was shown in a former section that Babylon was the pseudo-name for Rome, one adopted obviously to conceal from the heathen world the designs of Almighty God. But the symbols in the Apocalypse show that Babylon could be no other than Rome Pagan. This is indicated, first, by the name "Mystery." This, as it has been shown, is a technical term, chiefly sacerdotal in meaning; and it is well known that the Emperor of Rome held a universal sacerdotal office, together with that of the Imperial dignity: he was Pontifex Maximus as well as Imperator. There was a deep mystery involved in this office of Pontifex Maximus. At that time there were, as I have already said, two persons who possessed it; the one was the Imperial Priest of Rome, whose spirit was of Satan, whose seat of infernal dignity was the fruitful "mother of the fornications and abominations of the earth"; and there was another

Priest, the Priest of the true and living God, whose mission was from heaven, and whose chair was in Jerusalem, the source of truth and righteousness under the law. And it is to be noted that both the False and the True Pontifex Maximus were to concur in effecting the bloody sacrifice of Christ upon the altar of the Cross; the latter by the sentence of death which he recorded against the Innocent One, the former through his official at Jerusalem, the Roman Governor, carrying it into execution; both Romans and Jews uniting together for accomplishing this dread and direful deed.

But how could he who was the representative of the law of God concur in such an act? The only answer is that it is a mystery we cannot fathom; all that can be said is, that it formed part of the purpose of God, as stated by the Prophets, that Christ should die for His people, and that His death should have a propitiatory effect; it was a sacerdotal offering, in which Christ, the True Highpriest, the Highpriest of the Jews, and the Highpriest of the Romans, were predestinated to accomplish. And Christ obeyed, as He was bound to do by virtue of His own admonitions of obedience, which He had given to others. The Jewish Pontifex Maximus had pronounced an infallible decree *ex cathedrâ*, "that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this," says S. John, "he spake not of himself [*i. e.* personally]; but being Highpriest that year, he prophesied that Jesus should die for that nation;

and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." * The Highpriest Caiaphas was a wicked man, but his office and chair were holy, being in his time the seat of the truth and righteousness as proclaimed by the law; and as such, its occupant was the representative of God, as opposed to that of the Roman Pontifex Maximus, whose spirit was that of Satan. One "mystery" of Babylo-Rome was carrying into execution the verdict of the Jewish Priest, and of the fulfilment of the Prophecies concerning the immolation of Jesus Christ.

Secondly, another mystery was that which had been "kept secret since the world began, but now made manifest, and by the Scriptures of the Prophets made known to all nations for the obedience of faith." What was this mystery? (1) It was the "seat of Satan," where "Satan dwelleth," wherein was "the synagogue of Satan." (2) It was the intention of Christ to destroy Satan's dominion in Rome, and this by means of the "Stone cut without hands," which God would send there for the purpose. That Stone, as has been proved, was Christ and Peter, both Stones cut without hands, Christ by virtue of His virginal Incarnation, and Peter, who was made the Stone, not by human authority, but by God the Father, who revealed the Christ; by God the Son, who blessed him, naming and making him the Rock; and by God the Holy Ghost, who filled him full of the Spirit of Truth, annexing it for ever to his Cathedra at Rome; the Prophets, and notably

* S. John xi. 50–52.

Daniel, foretelling this with a clearness that any one gifted with the Spirit of truth may perceive if he will. And what was the mystery of the Stone? It was, as has been shown, that it should fall on Rome, destroy it, and become in its place, and in that of the empire, a great Mountain, filling the whole earth, *i.e.* the Empire-Church of Christ.

And yet, thirdly, this does not exhaust the "mystery" of Babylo-Rome. "There are seven kings: five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth unto perdition." Rome has long ceased to be Babylon, yet Babylo-Rome still continues, and is, (as seems from the symbols of the "Leopard," "the Bear," and "the Lion,")* now represented by that empire whose capital is New Rome, commonly called at this time Constantinople. The mystery goes on, and will develop; but this is not part of my subject. Babylon, then, at the time of S. John, was Rome; hence she was then aptly called "Mystery," the mother of the fornications and abominations of the earth.†

* Rev. xiii. 1, 2.

† S. Paul in his Epistle to the Thessalonians alludes to the mystery of iniquity in these words: "For the mystery of iniquity doth already work: only he who now letteth [*i. e.* hindereth] will let [or hinder] until he be taken out of the way. And then shall that Wicked [one] be revealed, whom the Lord will consume with the Spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thes. ii. 7, 8). This passage as it stands is very obscure, evidently intentionally so; for so far as Imperial Rome was concerned, it was not safe to state plainly in writing

Another point, which indicates "the Place," is the statement that Babylon was "drunken with the blood of the Saints, and with the blood of the martyrs of Jesus."* In the primitive ages, Rome

what was in store for that city. The mystery of Babylon may be thus summarized:—(1) Perhaps the Canaanites, who conquered the Holy City of Salem, or perhaps Egypt, who persecuted the children of Israel, whose common origin is from Babel; (2) Assyria, which carried into captivity the Israelites; (3) Babylon, which persecuted the Jews, and led them into captivity; (4) Medo-Persia, which at first continued the persecution, and then afterwards was the means, under Cyrus and Artaxerxes, of restoring the Jews to their city; (5) Macedonia or Greece, which invaded Jerusalem; (6) Imperial and Pagan Rome, which desolated the Christians; (7) the Leopard kingdom, whose capital at the present day is on the shores of the Bosphorus; and (8) the Antichrist, *i.e.* probably the Leopard kingdom, revived by that power which is symbolized by Gog and Magog. Royal Rome was the Babylon of the Apocalypse till its fall before the standard of Christ, and then its throne passed to the occupation of His Vicar. From that time, the successor to the name of the Mystery, Babylon, has passed to another place. When the Apostles lived it was Rome, now it is "upon the sand of the sea"; and never more can Rome be Babylon. Hostile powers have persecuted, now persecute, and will persecute Rome, and take possession of it, but only for a time, when they will be broken to pieces by the Stone that dwells therein. Let false Catholics and Protestants reflect that Rome belongs to God, and that it can never be the permanent capital of any secular power.

* Rev. xvii. 6. There is something extremely childish as well as very malignant, in the assertion of some of the enemies of the faith, that the execution of heretics (not by the authority of the Church, speaking through her Head, or with its sanction, but) by the secular power, was a fulfilment of this Prophecy, and equally absurd the reason given in proof of its supposed truth; *viz.* that the Prophet said, "I wondered with great admiration." Surely the wholesale slaughter of the early Christians, in every part of the Roman empire, which would have entirely exterminated the

was the great persecutor of the Church, and, indeed, almost the only one, for the greater part of the then known world belonged to her. There has been no persecution equal in extent and atrocity since that time, when streets ran with blood, and when the great Amphitheatre became such a pool of blood, that even now every grain of the soil in that wondrous circus is a precious relic.

Fourthly, "The Woman sitteth" on "seven mountains."* Rome was frequently described as the seven-hilled city; but the mountains indicate the seven heads or divisions of the empire, that is, probably, the fulness of its dominion and power. The seat of empire is described as "that great city, which reigneth over the kings of the earth,"† that is, Rome and its empire. This chapter then shows the situation of "the Place," which was the capital of "the Wilderness."

3. "The Dragon" was one of the signs of the great military power of the ancient city and empire. It was the insignia of each cohort, and it "was woven on a square piece of cloth, elevated on a gilt staff, to which a brass bar was adapted for the purpose, and [it] was carried by the Draconarius."‡ The Dragon, or Serpent, was a fitting

Church of God had it not been for His intervention, was a sufficient cause to excite the wonder of the Prophet, who saw it all enacted in vision before his very eyes.

* Rev. xvii. 9. † *Ib.* 18.

‡ See Smith's Dict. of Greek and Lat. Antiq., Art. Signa Militaria. The authorities given are—Sidon. Apoll. *Carm.*, v. 409; Themist. *Orat.*, i. p. 1, xviii. p. 267, ed. Dindorf; Claudian, *IV. Cons. Honor.*, 546; *VI. Cons. Honor.*, 566; and Veget. *de Re Mil.*, ii. 13; compare Tac. *Ann.*, i.18.

symbol of Pagan Rome, as "the seat of Satan," whose worship was carried on there with magnificent but infernal splendour.

4. The Eagle with spread wings was another well-known emblem of Rome. As this is admitted by all, no proof of the fact is needed; but it will be questioned whether the Eagle in Rev. xii. 14 represents Rome or the Gospel,* for it is a symbol of both. But in this chapter it seems to have, if I may so use the term, an heraldic signification; and hence it would be as much the emblem of Rome as the Leopard is of Macedonia, the Lion of Babylon, and the Bear of Medo-Persia.† But it is not impossible that the Eagle and its Two Wings may symbolize at the same time both the Gospel and Rome, united in a friendly alliance; for the epoch when the Eagle assists the Woman—the Church—is when she is about to be "nourished," that is, when the Eagle is to become the subject of the Vicar of Christ. And the Two Wings seem to

* The four living creatures which symbolize the Gospel are a Lion, a Calf, a Man, and a flying Eagle. Various interpretations have been put upon these symbols; but it is worthy of remark that the Lion is a symbol of Babylon the first, and the flying Eagle (*i.e.* swift Eagle) of Babylon the second; the Man is held to be Jesus Christ, and the Calf or Ox the emblem of Sacrifice. The following deductions seem admissible: that the whole Babylo-Roman empire would be converted to the faith of Jesus Christ, the Altar of Sacrifice, for so many centuries degraded by heathen superstition and idolatry, being restored to its pristine glory and purity, as the Altar of the Son of Man, even that "Golden Altar," before which stands the Angel of the covenant.

† Rev. xiii. 2; comp. Dan. ii. 38–40, and vii. 4–7; see also *Ib.* v. 28; x. 20.

indicate this; for "Wings" are a symbol of shelter, protection, and defence. God said to the Israelites that He had borne them on the Wings of eagles.* And the Psalmist petitions God to protect them under His Wings;† Isaiah also, speaking of the army of the Kings of Israel and Syria, who were coming against Judah, says, "The stretching out of his Wings shall fill the breadth of thy land, O Immanuel."‡ And it should be further observed, that "Wings" sometimes signify nations: "Woe unto the land shadowing with Wings which is beyond the rivers of Ethiopia."§ "Behold he shall come up and fly as the Eagle, and spread his Wings over Bozrah."‖ The great Eagle then with Two Wings may denote two powers, the Spiritual and the Temporal, the two united to one body, and that Body is the Church, which is of divine origin, situated in the midst of the Roman "Wilderness," even in that "Place" which once ruled over all the kings of the earth with the civil sword, but now reigns and subdues all by the two-edged sword of the Spirit of Truth, with which she is armed. The Eagle then with its Two Wings seems to represent Rome Christian, which nourishes "the Woman," and guards her from her implacable foe, Satan, whose seat was once in that great city.

5. But there is another symbol, viz., the Rod of Iron, which is in the hands of Christ and His Vicar.¶ It has been already shown that Iron is the metallic symbol of Rome and the Roman

* Exod. xix. 4.
† Ps. xvii. 8.
‡ Isai. viii. 8.
§ *Ib.* xviii. 1.
‖ Jer. xlix. 22.
¶ Rev. xii. 5; ii. 27.

empire, even as "Gold" was of Babylon the First, "Silver" of Medo-Persia, and "Brass" of Macedonia.*

6. "And the Earth helped the Woman." "Earth" is a symbol, signifying (1) a people, (2) a kingdom, and (3) an empire. "And the whole Earth was of one language and of one speech,"† that is, that all the inhabitants of the world existing soon after the Flood, who were located in the plains of Shinar. "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when a great famine was throughout all the Earth." ‡ "All the Earth" means no more than the kingdom of Israel. "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the Earth."§ This signifies the Assyrian and Babylonian empires, subject to Cyrus, king of Medo-Persia. And again, "There shall arise another kingdom . . . which shall bear rule over all the Earth." ‖ I apprehend this does not mean over all the world, but over the Babylonian and the Assyrian "Earth," that is, the empire conquered by Cyrus, which fell into the possession of Alexander the Great.

The "Earth," then, is a symbol signifying a people, a kingdom, and an empire; and it has reference chiefly to the Babylonian empire in

* Dan. ii. 32, 38–40. † Gen. xi. 1.

‡ S. Luke iv. 25. As the same Greek word is used in all examples of this kind, I substitute *earth* for *land*.

§ Ezra i. 2. ‖ Dan. ii. 39.

its full development of universality and power. The meaning, then, so far as my subject is concerned, seems to be this, that the Roman empire, when converted to Christianity, and had consequently become the enemy of the Dragon who persecuted the Woman, will "help the Woman" —the Church—and protect her from her implacable foes.

"The Place," then, in the Wilderness, whither "the Woman fled," was Rome, the Place of the Dragon, and of the Eagle; the Place of Babylon the Great, whose name is "Mystery"; the City of the seven hills, which reigneth over the kings of the earth, now become the Jerusalem of the New Israel.

Let us now consider more particularly the scriptural meaning of the word "Place." This word does not signify simply an ordinary city or metropolis, such as London, Paris, or Vienna, but the Sacerdotal Capital of the ecclesiastical world, which is the Source of jurisdiction and authority, and the Centre of unity. This God pointed out when He said, "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the Place which I have prepared." * Prepared for what? "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then thou shalt arise, and get thee up into the Place which the Lord thy God shall choose; and

* Exod. xxiii. 20.

thou shalt come unto the priests the Levites, and unto the Judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment." * And again, "Three times in a year shall all thy males appear before the Lord thy God in the Place which He shall choose," to keep the feasts of the passover, "of weeks," and "of tabernacles." † "The Place Prepared" was for the purpose (1) of sacrifice; (2) of obtaining *ex-cathedrâ* decisions respecting the meaning of certain points in dispute relating to the law of Moses; and (3) of performing acts of homage to God, who had delivered the Israelites from the bondage of the Egyptians, and also for blessings received from Him.

It has been shown that God has always had a "Place," or Sacerdotal City, as the residence of His High Pontiff. We are certainly in the dark with respect to this point in antediluvian times; but after the Deluge we do read of a King-Pontiff, viz. Melchizedec, who was both "Priest of the Most High God" and King of Salem. No doubt he was the type of Christ as both King and Priest, and Salem was also the type of the future "Place" under the Gospel; and both these two types, the King-Priest and the "Place," must find their fulfilment in the Christian dispensation. Salem is Jerusalem, ‡ and Jerusalem became "the Place Prepared" for the Mosaic dispensation. Under the Gospel, as we have seen, "a Place" similar in sacerdotal dignity

* Deut. xvii. 8, 9. † *Ib.* xvi. 16.

‡ Ps. lxxvi. 2.

was to be "prepared" for the same purpose in "the Wilderness"; that is, in the heart of the Gentile world; and that "Place" has been shown to be Rome.

It is clear that "the Place Prepared by God" for "the Woman" was Rome, once the sacerdotal capital of Heathendom, now the Sacerdotal Metropolis of Christendom; where formerly resided the Pagan Pontifex Maximus, but now, from the eighth century till the present day, has reigned, *i. e.* in a legal sense, and does still reign, the true Pontifex Maximus after the order of Melchizedec.

The following positions seem to have been ascertained:—(1) That it was the practice of the Apostles to follow a policy of concealment, so far as their writings were concerned, regarding the real status of S. Peter, and the place of his abode after he quitted Asia. And this evidently because he was in Rome, where his life was always in jeopardy, and which would be instantly sacrificed if it had been known to the Emperor and the Pagan Romans that he was in reality the true Pontifex Maximus of the only true religion. This policy S. Peter himself observed, as is clear from his describing the city wherein he was residing by a pseudo-name, which the Christians understood, but which the Pagan Romans could not comprehend. (2) That the Epistle to the Romans differs in style from that which S. Paul adopted in his Letters to the other Churches. The subject-matter in that Epistle could have had no special reference to the Roman Church except on the hypo-

thesis that she held a position of Superiority, not merely because Rome was the Imperial city, but because it was *de jure*, by God's election, the City of S. Peter, who founded the Church therein, and constituted it the Cathedra of Truth for ever. And that the Roman Church did possess this Superiority, is evident from the way S. Paul puts before them the various points of the Law and the Gospel in antithesis to each other; describing her, for example, as the Wild Olive Tree, in contrast to the Olive Tree of Jerusalem and Israel. Then again, his bringing before his readers the figure of Abraham, as "the heir of the world," that is, first, of the seed under the rite of circumcision, the Israelites; and secondly, of the seed through the justice of faith by Christ. Rome and Jerusalem became the property in reversion of Abraham, that is in his Son, Jesus Christ, and S. Peter as His Representative and Vicar.

And (3) it has been further demonstrated, that, assuming that all the positions of S. Peter had been proved, and also that of Rome as the then future Metropolis of Christendom, the Apocalypse would be regarded as a Revelation of the great strife that would be carried on from the beginning to the end, between the Supreme Pontiff and the Roman Church on the one part, and the world-power on the other, which when the proper time should arrive, would develope into Antichrist. The intimate connection between Rome and the Church was shown by a study of the symbols, which were ascertained to be mostly of Roman origin. It was seen that the Head of the Church was described as riding

on a White Horse, crowned, having a bow in his hand, going forth conquering and to conquer; and at the end of the dispensation, the true Head of the Church descending from heaven also riding on a White Horse, accompanied by his armies apparelled in white linen, which were scenes descriptive of the triumph of the Church and of Christ, the symbols being evidently drawn from the Roman Triumphus.

It was also demonstrated that the Angels of the Seven Churches, the Angel whose jurisdiction included the whole extent of the City Wall, and the Angels of the twelve Gates, represented the Christian hierarchy with the Supreme Pontiff at its Head, during the seven periods of Christendom. And further it was shown that "the Place" whither "the Woman," the Church, fled was no other than Rome, which was called Babylon. That Babylon was Rome is too clearly described to admit of a doubt—the seven-headed monster with ten horns, the seven hills on which it stands, which is declared to be that "great city which reigneth over the kings of the earth." It seems then evident that the Epistle to the Romans and the Apocalypse are a sort of continuation of the Gospel, the one pointing out the New Jerusalem, and the other forecasting the general plan of the campaign that will be carried on between Christ and Satan, the one represented by His Vicar and the Holy City and the other by the False Prophet and that city which has always envied Rome, assuming its name, and the position of the True Prophet—the Supreme Pontiff.

CHAPTER X.

Recapitulation.

I have shown from Holy Scripture that God at the beginning instituted certain principles, which are immutable, and perpetual in duration so long as their respective subjects are not extinct. What is a principle? It is a first cause, an elementary law, and a rule; that is to say, the original from which anything takes its beginning, the law by which it operates, and the law by which it is preserved. God is the Principle or First Cause of all things; it is by "Him we live, and move, and have our being"; * for He is the primary cause of everything, by whom it fulfils the object of its being, and by whom it continues to exist till its appointed time. But God has been pleased to establish secondary principles or causes, from which their subjects, under Him, immediately derive their being, by which they fulfil the end for which they exist, and by which they are sustained.

Now in the Kingdom of God upon earth these principles, as has been explained, find their places: first, the whole Kingdom is derived from one Original. Secondly, the law by which it operates is by the Monarchy, that is the office of the Ruler, and the Infallible Teacher and Judge; its

* Acts xvii. 28.

jurisdiction being co-extensive with the whole dominion of the Kingdom of God on earth. Included in this are, of course, rulers, teachers, and judges, subject to him who is Supreme over all. Included likewise are all those accessories which are needful for the free and independent exercise of the functions proper to those offices; that is to say, in the case of the Sovereign Head, independence, which involves the necessity of a Temporal Princedom, subject to no secular authority; and in regard to the other chiefs, liberty in the exercise of their functions. And thirdly, the law, by which the whole Kingdom is maintained, that is, by a succession to offices. These principles were introduced by God in this earth, and they are immutable, because God being God, and the same "yesterday, to-day, and for ever," He cannot change His mind, as men do, for the ideas He conceives, and the words by which He has established them, are so true and perfect, that there is no room for improvement, and there is no flaw or error to be amended.

I now proceed to recapitulate, and in some cases to amplify, the arguments adduced in proof of the principles above stated.

Adam, as I have shown, was the created Original of the human race and of the Kingdom of God established upon him, and he was constituted by God to be the Monarch of the world, all things being committed to his government, in whom was the Plenary and Universal Jurisdiction. He was the Teacher of the Truth in his time revealed, and in the exercise of this office he was infallible.

The principle of a Succession to his position as the Head of the world and Vicar of God, seems to be evident, even had he never fallen from his innocence; for he was placed upon the earth in a state of probation, which implies that, had he remained faithful, he would have been promoted to a higher sphere, probably to fill one of those seats among the Angelic hosts which had been vacated by the fallen angels. Be this as it may, Adam yielded to concupiscence, and he was reduced to a condition of mortality. A Successor then to his office became a necessity. The Temporal Power was another principle ordained by God, consisting of a law, that a certain portion of the earth should always be reserved for God's own personal property (so to speak), wherein should reside His Sovereign Vicar, from which place the law should go forth, even from the Garden and province of Eden, the primeval Zion of God's Kingdom on earth.

During the antediluvian ages it is not possible to prove by any direct evidence whether these principles were in active operation; but the fact that the line of Adam—the Head of the world and Vicar of God—through Seth, known by the descriptive title of "the Sons of God" (*i. e.* the body of the faithful), and the position of Noah before the Flood as "the Preacher of Righteousness," indicate with some force that the constitution of the Kingdom of God, inclusive of the Temporal Power, was in active existence.

In the post-diluvian age the same cardinal principles are recognized to be in force: Noah became the Original of the human race, and of the

Kingdom of God from his time; and he was recognized by God as the Monarch of the earth. To him the commission granted to Adam was enlarged and confirmed; he was also the Vicar of God, the Teacher and Judge, in which he was infallible; in whom too was vested the plenary jurisdiction. The principle of a Succession to his high office was also maintained, for Noah, by his infallible decree, appointed Shem as his Successor, superseding his elder brothers. The Temporal Power during this period was the kingdom of Salem, Melchizedec (supposed to be Shem) being the King thereof; and at the same time "the Priest of the most High God." Under the Patriarchal dispensation, we find the same principle in operation, Hebron being apparently (*pro tempore*) the Temporal Power till the migration of the Children of Israel into Egypt.

The Mosaic dispensation consisted chiefly in the Kingdom of God being established in a more formal and symmetrical polity than it had been at least since the call of Abraham, the law of God being for the first time perhaps expounded and codified. It differed from all previous periods in this respect, that God designed to reign, as it were, personally over the kingdom of Israel; in so doing, He did not abrogate a single principle He had previously ordained. Moses was appointed by Him to be the Original of the new Polity, and of the law; and he occupied the position of a Viceroy, governing the people in the Name of God and in His behalf; he was invested by God with the Supreme Jurisdiction, Authority, and Power; he

was also the constituted Teacher and Judge; and in these offices he was infallible.

To Moses it was provided there should be Successors in his position of Sovereign Viceroy; and in that of the infallible Teacher and Judge. The succession ran down in two lines: (1) the infallible Teaching and Judicial offices in that of the Highpriesthood, and the Executive in that of Joshua, the Judge-kings, and the Kings *de facto* until the Captivity, and subsequently *de jure*, till the birth of Jesus Christ. The symbol of these high offices was described by our Lord as "the Chair of Moses," the occupants of which were successive Highpriests. The principle of the Temporal Power had likewise its place. We have seen it had been formerly at Salem, which is the same as Jerusalem; but it was apparently overthrown by the Jebusites, a branch of the Canaanites. Since then it was situated, as it would seem, first at Hebron; then, after the partial conquest of Canaan, at Shiloh, and subsequently and permanently, during the dispensation, at Jerusalem, soon after David had taken possession of the city. It is evident, then, that the principle of the Temporal Power was one established by God from the very beginning, and, in spite of many interruptions, it continued in operation till near the close of the Mosaic dispensation.

Now when Jesus Christ introduced the new dispensation, did He reverse all these cardinal principles? I have shown that this was impossible; for how could He, the Unchangeable, make radical alterations in those elementary laws He had as God

originally ordained? As I have shown, there were several reasons why He could not: first, because principles cannot change; secondly, because the kingdom and Church of God under the former dispensations, that is to say, its polity, its form of government, its laws, the rites and ceremonies of the Church in those times, and even its history, were types, shadows, and figures of what was to be under the Christian dispensation.

The law, said S. Paul, was a "shadow of good things to come"; the tabernacle, the candlestick, the shewbread, were figures of what were to follow. Such being the case, the Type and the Antitype, the Shadow and the Substance, the Figure and the Reality, must agree in every essential point. Old Israel as a whole, as we have seen, was typical of the New Israel; therefore New Israel must be similar in polity to the former Israel. In what consisted the polity of old Israel? First, it was, as we have just seen, in the Original, that is the source from whence the kingdom and all pertaining to it was derived; secondly, in the Monarchy, that is the Sovereign Ruler, who was also the Infallible Teacher and Judge; thirdly, Succession to his offices; and lastly, in the Temporal Power, wherein was the Holy City and the Seat of government. These were typical of what was to be in the New Israel; and consequently, being so, Christ could not have done otherwise than supply the appropriate Antitypes. If it is argued that He could have acted as He pleased because He was God, the answer is, as I have said, that, being the God of truth and of consistency, He could not

become the God of untruth and of inconsistency, nor fickle like man, and change His plans. Principles, therefore, which are intrinsically true, cannot become false ones; and, being true, they are immutable; and being also cardinal, they must remain in force for ever, that is, so long as the subjects of which they are the principles continue in existence. Jesus Christ then was compelled by truthfulness and consistency, to establish the Empire-Church in the same form of polity in which His kingdom under all the previous dispensations had been cast.

I will now recapitulate the course Jesus Christ pursued in the formation of His Empire-Church. As He had called Abraham and Moses to be respectively the Originals of the Kingdom of God during the Patriarchal and Mosaic dispensations, so did He call Simon Barjona to be the Original of the new Empire-Church. When he was introduced to Him He said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation a Stone": that is Peter. Two years after this incident He put this question to His disciples: "Whom do men say that I the Son of man am?" All give anwers. Again more pointedly He asked, "Whom say ye that I am?" All the Apostles were silent till a revelation was made, not to the Twelve, but only to one of them; and he answered, "Thou art the Christ the Son of the living God." Immediately Christ responded: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, that thou art Rock

Peter], and upon this Rock I will build My Church; and the gates of hell shall not prevail against it."

Hence, as I have shown, the principle of the Original was established (in obedience to all previous precedents) in the new Empire that Jesus Christ was about to institute; and this Original was no other than the Rock, Peter, who introduced into the world for the first time the New Law (founded upon the Divinity of the Son of God Incarnate) upon whom, after this confession, Christ said He would build His Church. S. Peter therefore, like Abraham, Jacob, and Moses, became the Original on earth of the new Kingdom, and of the new Law. And he was called Rock, to indicate the solidity of the foundation of the Empire-Church, and of the faith, as also its indefectibility against all the assaults of time and of the power of hell.

So clear is the Scripture on this point, that it has been the object of Anglicans and Protestants to induce people to believe that the passage above quoted is not to be understood in its literal sense, that is, according to the ordinary rules of construction. Advantage has been taken of the difference of gender between the name (Petros) which is masculine, and the foundation itself (Petra) which is feminine. It is alleged that if Petros, that is S. Peter, is the Rock on which Christ built His Church, then the two words—the name and the foundation—ought to have been the same, thus: "Thou art Petra, and upon this Petra I will build My Church." Although this objection of opponents is untenable, yet it may be admitted, for

the sake of argument, that, strictly speaking, it ought to have been expressed in this way if Christ meant to say that S. Peter was to be the Rock of the Church. I have shown that originally these two words for Rock were identically the same. Holy Scripture testifies that Christ said to S. Peter he should be "called Cephas." Cephas is a feminine noun, and it is the Greek form for Kipho, a Syro-Chaldaic word, meaning Rock or Stone. There is no difficulty in concluding that the actual words used by Christ (for he spoke one of the Aramæan dialects, His native language) were "Thou art Cephas [or Kipho], and upon this Cephas [or Kipho] I will build My Church." It is plain then to demonstration that the Foundation Cephas, or Kipho, could be none other than Simon Barjona, commonly called in the West, Peter. And the chief oriental versions of the New Testament agree in giving S. Peter for an appellative the same identical word as that which was used to express the Rock on which Christ founded and built His Church.

And I also showed that the passage as it stands in the Greek text necessitates the interpretation that the Rock pointed to by Christ as the Foundation was no other than he who is called Peter or Rock, for the copulative "and" and the demonstrative pronoun "this" can refer to no other word than Petros, that is S. Peter. Even if the rule of grammar had been violated by the Evangelist, no other word could be pointed to as the Foundation Rock, but Petros, *i. e.* S. Peter. All that the Evangelist did in giving the Greek equivalent of what Christ actually said was, to change the

feminine termination "a" into the masculine "os," in order, that while expressing the truth that S. Peter was constituted the Rock of the Church, he might give to S. Peter, being a man, a masculine name. That this is really the case is evident from the fact, as I showed, that almost all the Fathers when they allude to S. Peter in his capacity as the Foundation of the Universal Church, invariably employ the word Petra, using Petros in the Greek, and Petrus in the Latin, when regarding him simply as a person.

The passage then is as clear as possible, and extremely precise in expression, and it means that S. Peter—to whom the Father revealed, whom the Son blessed, and the Holy Ghost enlightened, and obediently confessing the faith he had received—became the Rock and Foundation, that is, the Original on earth of the Faith and of the Empire-Church.

The second commission, not indeed in the order of time, but in logical sequence, was that of the Monarchy. I have shown that this was delivered to S. Peter by the words, "Be thou the Shepherd of My Sheep," "Be thou the Pastor of My Lambs" and "Sheep." The title of Shepherd as a royal designation I proved to be very ancient; it was known some centuries before the Children of Israel migrated into Egypt. Moses was described under this title; so was God Himself, and also our Lord as Man assumed it, when He said "I am the Good Shepherd." This title, then, He bestowed upon S. Peter, as I have just said; and it was one which was eminently befitting, because the Empire-

Church was founded not upon the secular principles of this evil world; not upon the maxims and customs of tyrannical kings and princes, but upon charity—that is the love of God for poor sinners, whom He feeds with His own most precious Blood.

But the title of Shepherd has the same signification as that of King; for what are the prerogatives which are of the essence of the royal dignity? It is to rule, to feed or sustain, and to guard. Secular kings govern their subjects according to the ways of this world, providing for them the necessaries of existence, and protecting them from the attacks of foes from without and from within. And this is precisely the office of a shepherd in the literal sense; for he has the pastoral charge of lambs and sheep, his duty being to provide for them good herbage, and to protect them from the wolves that seek to devour them.

This title thus regarded as a royal designation of S. Peter, consists of his being, by the appointment of Jesus Christ, the Sovereign Ruler and Governor of the whole flock, his duty being to feed them with food convenient for lambs and sheep, and to guard them against all evil powers, which seek to lead them astray from the paths of truth and virtue. It is alleged that all the Apostles were shepherds and pastors in the sense that S. Peter was. There is not a vestige of evidence for this allegation to be found in Holy Scripture. Shepherds and pastors there were, not indeed over the one Universal Fold, but over particular portions of it, that is, in ecclesiastical language, the faithful in patriarchates, provinces, dioceses, and parishes.

S. Peter alone held this position; and hence he was the Shepherd of the shepherds, the Pastor of the pastors, and the Bishop of the bishops, and also the Shepherd and the Pastor of every baptized member of the Catholic Church throughout the world. "Be thou the Shepherd of My Sheep," and "Be thou the Pastor or the Feeder of My Lambs and Sheep," that is of the whole body of the faithful, both rulers and ruled.

S. Peter was also chosen by Jesus Christ to be the Teacher and the Judge in all matters relating to faith and morals. "Confirm thy Brethren" were words addressed to S. Peter alone and exclusively. Jesus Christ had just constituted in a formal manner His new Kingdom, the body of which consisted of the Twelve Apostles and the Twelve mystical tribes of Israel, over which the Twelve were to preside as royal Judges. This passage is frequently pointed to as proving the co-equality of all the Apostles to each other and to S. Peter; but this is not the case, for no sooner had Christ erected His Kingdom with its future thrones, than He immediately added, after warning all that they should "be sifted," these words, "but I have prayed for thee [Peter] that thy faith fail not, and thou being once converted Confirm thy Brethren," or "Be thou the Confirmer of thy Brethren." By those words S. Peter was invested with the office of the Supreme Judge and Teacher, to whose direction all his brethren were committed, and further by this commission he received authority over all appointments made to the various offices in the Empire-Church.

S. Peter, we have also seen, received the prerogative from Christ of the Plenary and Universal Jurisdiction. After having said He would build His Church upon Peter, Christ said, "And I will give unto thee the Keys of the Kingdom of the heavens; and whatsoever thou shalt bind upon the earth shall be bound in the heavens, and whatsoever thou shalt loose upon the earth shall be loosed in the heavens." This commission, as it is in the original Greek, was never given to the other Apostles. The Keys Christ did not deliver to the custody of any one but S. Peter. In a loose sense, we often say all had the Keys, but according to the text of Scripture, S. Peter alone possessed them in fulness. The authority to bind and loose was conceded to the other Apostles in measure, that is within circumscribed limits expressed by the word "heaven." "Verily, verily I say unto you, whatsoever you shall bind upon the earth shall be bound in heaven; and whatsoever you shall loose upon the earth shall be loosed in heaven." The jurisdiction of S. Peter was without measure, extending to all "the heavens" (for the word "heavens" is in the plural), but that of the other Apostles was limited to one "heaven" (this same word being here in the singular): that is, that the jurisdiction of the former was Plenary and Universal, but that of the others was (though no doubt very large yet) limited.

It is not improbable that the term "heavens" and "heaven" may signify the Twelve Tribes of mystical Israel, over which the Apostles were placed as Prince-Judges, S. Peter having authority over all. The Apocalypse seems to show that

this may be the case. For the word "heaven" does not signify (at least invariably) the celestial regions above, but the ecclesiastical firmament of the Church. The Seven Angels of the Seven Churches in Asia are symbolized by stars, which show that "heaven" is an emblem signifying the dominion of the Empire-Church. And if we turn to the account of the New Jerusalem, we observe it is described as surrounded by a Wall, in which are twelve Gates, whereon are inscribed the names of the Twelve Tribes of Israel, guarded by twelve Angels.

It seems evident that the authority of each Angel extended no farther than to the guardianship of the Gate entrusted to his care; but over all these Angels is one who is Superior, whose Jurisdiction, as has been shown, extended to the whole extent of the Wall in which were these twelve Gates, so that his Jurisdiction was twelve times greater than that of each Angel; and equal to the whole of the twelve taken together. Now this is precisely what Christ did with respect to S. Peter. He made him the Sovereign Shepherd of the whole Apostolic Church, which He founded; He constituted him to be the Confirmer of his brethren; and now He imparts to him the Supreme Jurisdiction, handing over to him the Keys of the heavens, that is of all the Gates of entrance, but giving to the others, each the Key of one heaven; that is, of the Gate placed under his care; or the plenary authority over the mystical tribe committed to his rule. Origen, as has been seen, drew the distinction between the Jurisdiction of S. Peter and the

rest, in his commentary on the passages referred to, in which he shows that the Jurisdiction of S. Peter extended to all the heavens, whereas that of the others only to one heaven. It is manifest then that S. Peter's Jurisdiction transcended that of his brethren to a degree amounting to plenary fulness and universality.

With regard to the Infallibility of S. Peter in his teaching and judicial functions, it cannot be denied, and in fact no one does deny, that he who received such unlimited power could not be otherwise than infallible when exercising his offices as the Shepherd and Pastor and Teacher of all, in matters relating to the doctrine of faith and morals. S. Peter was the constituted Foundation-Rock of the whole Faith and of the entire Empire-Church, in whom was infused the whole Catholic faith, which he impersonated; by whom it was always to be confessed, and not only confessed, but imposed upon all as occasion demanded. Hence S. Peter was not only constituted the Rock (Petra) but received the name Rock (Cephas, Petros, or Petra), to signify to all that he had been appointed by Christ, in His stead, to be the Head, the Pillar, the Support of the whole revealed faith. The metaphor Rock was then employed to express the invincible firmness of S. Peter as the organ of the faith, and the enduring solidity of the foundation, against which the vile winds of heresy would battle in vain, and the foul waters of iniquity would vainly strive to permeate its foundation. S. Peter then, as the constituted Rock of the faith, immovable, invincible, and invulnerable, was infallible in everything relating to the doc-

trine of faith and morals; his name Rock being the seal or surety of the covenant or contract delivered to him by Christ.

Again, when Christ said, "But I have prayed for thee that thy faith fail not," He, by those very words rendered it impossible for S. Peter ever to err in any matter involving the salvation of the faithful. And this is shown by the marked distinction made between the other Apostles and S. Peter. He said, "Simon, Simon, behold Satan hath desired to have you [ὑμᾶς, plural] that he may sift you as wheat; but I have prayed for thee [σοῦ, singular] that thy faith [ἡ πίστις σοῦ, singular] fail not, and thou, being once converted, Confirm thou [συ] thy Brethren." Christ did not pray for the Apostles in general, but He did for S. Peter; why this difference? Because, as the confirming power was to be given to S. Peter alone, it was essential to the proper exercise of the commission that he should never falter in regard to any matters of faith involved in that revelation which the Father had revealed to him, and which he confessed before all.

The objection sometimes raised, that this prayer of our Lord referred solely to the trial S. Peter was about to undergo, when he would fall, and, in fear, deny his Master, will hardly bear investigation; but this objection, so far from weakening the position of S. Peter, greatly strengthens it; for the reason why Christ prayed for S. Peter that his faith should not fail, was that he might exercise effectually the office imposed upon him to Confirm the Brethren, which he could never

have done if he had lost even for a moment his faith, or if he was even liable from infirmity to lose it. If all the Apostles were equal, then there could be no reason for praying for S. Peter, and not for the others; for if all were equal, then all were entitled to be prayed for; this not being so in the teaching and judicial offices, one is prayed for, and not the others, because they were to conform their teaching to that of S. Peter, who was constituted to be the Head of the faith, and its Supreme Teacher and Judge.

It is evident, then, that the Teacher of the teachers must be himself infallible in his office: this is a conclusion which cannot be resisted, for, as has been said, "I have prayed for thee," Peter the Rock, "that thy faith fail not"; but after thou hast denied Me, and recovered from thy fall, then assume this office, which I now give thee, to be the "Confirmer of thy Brethren," that is, to teach them what they are to teach, and to see that proper persons are appointed to the various grades in My Ministry.

But were not all the Apostles infallible as well as S. Peter? There is no evidence that they were so to be found in the Holy Scriptures; and the Tradition of the Church is not clear on the subject. Those, inclusive of the Evangelists, who were the authors of the New Testament, were inspired when they wrote the Gospels, the Acts of the Apostles, the Epistles, and the Apocalypse; but inspiration and infallibility are not convertible terms; for the former is personal and for the occasion; the latter is official, continuing as long as the office is in existence.

Evidence, so far as Holy Scripture is concerned, seems rather against than in favour of each Apostle being individually infallible; for to none (save Peter) did Christ say, "Thou art Rock," &c. To none but him did Christ give "the Keys of the Kingdom of the heavens," and the Confirming power; and the position of the Shepherd of the whole Fold S. Peter alone received. All these commissions, as I have pointed out, were peculiar to S. Peter. Indeed, it is a fact that the Apostles individually never received any commission whatever, except as a body, and in union with their Head, S. Peter.

If any of the Apostles was infallible besides S. Peter, it was S. Paul; and yet he was unable to determine conclusively the question of circumcision that was raised at Antioch. This was not a case of mere discipline; it involved a question of vital doctrine, viz., whether circumcision was necessary for salvation: for it was asserted by "certain men which came down from Judea" that "except ye be circumcised after the manner of Moses, ye cannot be saved." *

Now if S. Paul had been himself infallible, independently of S. Peter, he could have determined this controversy definitively, and no appeal would have been admissible to S. Peter and the Apostles: but he does not seem to have been conscious of his own infallibility, for he did no more, apparently, than argue against the error; nor were the disciples at Antioch aware of his supposed infallibility, for they determined to send the case to Jerusalem for final solution.

* Acts xv. 1.

And again, with regard to the Apostles generally who were present at the first Council of Jerusalem, none of them seemed to act as if they were conscious of their own inerrancy, for it is said that there was "much disputing," which in a matter of doctrine involving salvation would hardly have been possible if they had believed themselves to have been so gifted. And supposing it be alleged that the "disputing" was among "the Elders," and not among the Apostles (the passage, however, does not admit this distinction), this alone shows that the Church at large at that time did not consider that the Apostles were in possession of the gift of personal infallibility. But the moment S. Peter rose there was silence, and all listened to him—as the Shepherd of the Fold, and the Teacher of the Brethren—and after he had delivered his judgment, instant obedience and submission followed, S. James leading the way in this respect, for after reciting, in substance, the words of S. Peter, he concludes by giving in his formal adhesion to his judicial decision. And this was followed by a synodical letter embodying the Council's decree. And it does seem as clear as possible that while the members of the Council did not regard the Apostles, individually or collectively apart from their Head, as infallible, they by their general conduct, by the immediate cessation of all disputings when S. Peter rose up, by their instant acceptance of the judgment he pronounced and by their immediate submission to his authority, indicated the great fact that he—S. Peter,—as the Rock of the Church, the Sovereign Shepherd of the whole Fold, and the

Confirmer of the Brethren in the faith, was officially infallible.

The principle of a Succession is one that belongs, as far as we know, exclusively to this earth. There can be no succession to offices in heaven. God is eternal, from everlasting to everlasting. No God can succeed God. The First of the Angelic hosts holds his position for ever, and so likewise the First of each Order in the celestial hierarchy. There is one exception, however; for as there are many vacant places among the Angelic orders by reason of the fall of Satan and his angels, who once possessed them, in this respect there is a succession, and the successors are ourselves, if deemed worthy by our future Judge to occupy them.

But I am not considering the law of successions in general, but that which pertains to the position of the Chief Authority appointed by Christ to rule over His Kingdom on earth. The principle of a Succession was introduced into this earth when God created man. As I said, man was here in a state of probation, and whether he remained innocent or not, he would probably have been removed to a higher sphere after he had completed his term of trial: either by translation, as in the case of Enoch and Elijah, had he persevered; or by death, as was the case on account of his not having kept his first estate.

I need not repeat the fact that the office of the Head and Ruler of the Kingdom of God and that of the Vicar of God has been preserved by means of a regular Succession from Adam to Jesus Christ. But it is necessary to recapitulate the law of Suc-

cession that existed before the Incarnation. I showed that there were three modes of appointment to this great office recognized in the Old Testament Scriptures; viz. (1) by absolute election; (2) by hereditary descent; and (3) by transmission of powers otherwise than by inheritance.

Adam was created and elected absolutely by God as the Head of the Kingdom of God which He established upon the earth at the very beginning. Cain, his eldest son, rebelling against God and murdering his brother, forfeited his right as the heir to his father, and Seth, the younger, succeeded. Shem was the youngest son of Noah, and he was preferred to Japheth and Ham. Abraham was also an instance of an absolute election; for his ancestor was Arphaxad, the third son of Shem. Moses and Saul were likewise examples of the same sort of election: so also David, who was the youngest son in his father's family. No reasons are assigned for many of these absolute elections; those relatives who belonged to the elder branches may or may not have offended God, as for example in the case of David, who was chosen king for no other reason, so far as we know, than because it was the Will of God. The law of Succession before the Incarnation was, as a rule, by hereditary descent, the son succeeding the father, usually the eldest; but if he had been guilty of serious crimes, then, by the decree of his father, the younger next in seniority was generally preferred.

But there was another law of Succession which I showed was introduced by God on earth, viz., by transmission of powers by means of certain acts

done, or ceremonies performed, by one holding a Supreme Authority. On this point there are three illustrations given us in Holy Writ. The first is the consecration of Aaron and his sons, the former to be the Highpriest, the latter priests, by Moses acting as the Supreme Head of all Israel and Vicar of God. The *modus operandi* by which this consecration was effected was—(1) Investiture, that is by clothing Aaron and his sons in vestments proper to their respective offices; (2) Unction, the oil being poured on the head, and running down to the feet; (3) Sprinkling with the blood of sacrifice the "tip of the right ear," "the thumb of the right hand," and "the great toe of the right foot"; (4) the putting a part of the victim of sacrifice in the right hand and waving it, &c. By these ceremonial acts, followed by his decree of mission, the Highpriest and his sons were empowered to offer the sacrifices which were enjoined by the law of Moses. The succession after Aaron descended by inheritance to his son Eleazer, but Moses being still alive, and possessing the fulness of power, he was invested by him immediately after the death of his father. A second example of this mode of Succession was in the case of the appointment of the Seventy Elders to be judges in the many causes that had to be heard, which, owing to their number, it was physically impossible for Moses alone to try. The authority and the spirit of inerrancy which the Seventy Elders received was derived from Moses, for God took of the Spirit that was upon him, and put it upon these Seventy Elders, when they immediately prophesied. A third illustration is in the

appointment of Joshua to be the Leader and Executive Governor of the people of Israel. Moses delivered to Joshua this commission by the imposition of his hands.

With regard to the Empire-Church which Christ established upon earth: the question is whether it was intended to exist for a generation only, or as long as the world should continue in its present condition. To suppose that it was instituted for the benefit of the Apostles and for their immediate converts and for no one else, is an idea so preposterous and absurd, as not to be worth argument.

The following facts showed, as I have proved, that it must exist till the end: (1) the promise that the Paraclete should remain in the Apostolate "for ever": (2) the promise that Christ would be with His Church "all the days even till the consummation of the world": and (3) by virtue of the commission to "do this in commemoration of Me," *i.e.* to consecrate the Eucharist, which was to be performed, not merely during the age of the Apostles, but for ever, that is, as S. Paul expresses it, "till He [Christ] come." It cannot be denied that if one of the commissions expired on the death of the last of the Twelve Apostles, all other commissions must have come to an end likewise; and contrariwise, if one holds good as long as the world shall last, so consequently does every other commission which Christ granted to the Apostles. I have shown that one at least of the commissions is effectual till the Second Advent, and the conclusion is inevitable, that all the other commissions are equally effectual for all time.

It is obvious, then, that the Empire-Church having a perpetual existence, there must be a regular Succession to S. Peter in each of the several offices he filled, as the Rock of the Church, the Sovereign Shepherd of the whole Fold—*i.e.* the Monarchy—the infallible Teacher and Judge in all matters concerning faith and morals, and as the Key-bearer of the gates of all the heavens, that is the Supreme Plenary and Universal Jurisdiction over every baptized person, and over everything that concerns the common weal of the Empire-Church.

I will now recapitulate the argument showing the fact of this Succession to the offices of S. Peter. There is, as I have observed, an important difference between the dispensation now continuing and those that have preceded it; and that is, that the law of Succession to offices is no longer carnal according to the natural order, but virginal, that is "without father, without mother, and without pedigree." The law of Succession under the Christian dispensation belongs to things of the supernatural order. While this is true, all the cardinal principles of former periods remain, the *modus operandi* being on some points different.

I showed that our Lady was the Original of the New Creation: for she, the Immaculate Virgin, conceived and brought forth Jesus Christ, and thus she became the Mother of God. As Eve by her transgression was the cause of sin and death coming into the world through Adam, so the Blessed Virgin Mary, by her faith and obedience, introduced into the world righteousness and life by means of Jesus Christ her Son, who was God as well as Man, and

through him she became the Virginal Mother of the New Generation of mankind, as is so well explained by some of the holy Fathers.

Jesus Christ is the Original of the Christian dispensation, from whose side, while asleep on the cross, issued the matter from which should be formed the Empire-Church He intended to establish upon the earth. Following all former precedents (for Christ being God did not intend to remain on earth as a Visible Person), He elected Simon Barjona to be the Original of the Empire-Church, making him the Rock (Petra) of the Foundation, and designating him by the name Rock (Petros, *i.e.* Petra changed into a masculine form), to indicate this fact. This office of the Original, styled metaphorically the Rock, with all that this word implies, is manifested by the Chair of Peter, even as a similar office conferred upon the Original of the former dispensation, described by Christ as "the Chair of Moses."

The mode of Succession to the Chair of Peter I have just said was to be henceforth effected according to that Virginal principle introduced by God through the Blessed Virgin, and also in accordance with that principle which was first inaugurated, when Moses consecrated Aaron and his sons to the Highpriesthood and Priesthood, that is by the transmission of powers, effected by means of certain ceremonies. Jesus Christ, having elected S. Peter to be the Rock of the Church, proceeded to transmit to him all His powers, appointing and constituting him, in His Stead, to be the One Sovereign Shepherd and Pastor of the universal Fold.

In due course of time S. Peter departed this life by a glorious death, resembling that of his divine Master and Principal. Had he Successors? Direct Scriptural evidence there is none; and for this reason, because S. Peter was not martyred before A.D. 67, and with the exception of the Gospel and Epistles of S. John, and the Apocalypse, there were no later writings in which to record the events of the remaining portion of the first century. If it be asked why did not S. John give us some information on this point, the only answer that can be given is that the subject-matter of his Gospel and Epistles did not admit it, and there were reasons, too, as I have pointed out, which rendered necessary a strict silence regarding almost everything that concerned S. Peter and his immediate Successors. The Apocalypse does probably contain a great deal about the Successors of S. Peter and of his Chair, but the figurative language of that great Work proves what I have asserted, that according to the counsels of the Holy Ghost, the Paraclete, a rigid silence was imposed upon all with respect to the position of the Visible Head of the Empire-Church, allusions to him and his See being expressed in language unintelligible to all who are ignorant of the meaning of its symbolical terms. But while no direct Scriptural proofs can be adduced in support of S. Peter's Succession, I showed that there was strong inductive Scripture evidence, which I shall now recapitulate.

In the first place there is the principle established by God in the beginning, that there should always be one who is the visible Sovereign Head of the

Kingdom of God on earth, and the visible Vicar of God. For 4,000 years there had been, as I showed, a regular Succession to those offices, beginning with Adam and continuing without intermission till Jesus Christ. Principles being elementary laws are immutable as long as their subjects remain in existence. The Kingdom and Church of God has never as yet departed from this earth. There have been formerly several dispensations; we are now in the midst, or rather at the end, of the last of the series, and therefore the principle of Succession is still a living reality, and, consequently, Successors to the Chair of S. Peter there have been, is now, and will always be till the end.

Scripture, then, inductively proves the doctrine of the Succession of Supreme Pontiffs to the Chair of Peter. And Philosophy here steps in to prove the necessity of this Succession. I showed that the Forma and its Subject must always co-exist; if one departs, so does the other. God is the Forma of all things, but He has been pleased to constitute under Him a great variety of Formæ, by which creatures and systems having life are preserved in being during their appointed time. The Soul is the Forma of Man, the Father of his family, and the King of his kingdom, which is an aggregation of families. If the Soul departs, death ensues; if the Father dies, the family is scattered; and if the Throne is overthrown, the kingdom is dissolved, to be reconstituted in another manner.

The Forma, then, is the essential principle of the Subject, and is to it, its vital, motive, and active force, without which it cannot continue as it was.

This philosophical principle I showed was recognized in Holy Scripture, where it was proved that the Bishop is the Forma of his diocese (using the ordinary nomenclature), and the Priest of his parish. I demonstrated that Jesus, having delivered to S. Peter the Monarchy of the Empire-Church, bestowing upon him at the same time the Plenary and Universal Jurisdiction by the gift of the Keys of all the heavens, it followed that he—S. Peter—was the constituted Forma of that universal Empire-Church, being under God—who is the Forma of all Formæ—its immediate vital, motive, and active principle, without which it could not remain in existence as it was originally instituted by Him. It followed, then, that if the Empire-Church was to endure till the end of the world, the Forma must continue likewise, else it would be dissolved. If Christ did intend that His Empire-Church should be an everlasting one, S. Peter, then—the constituted Forma—must either remain on earth during "all the days till the consummation," or there must be a regular Succession to his Chair. Like other mortals, he died, and consequently, according to the immutable principle established on earth from the very beginning, a Succession to his Chair was the only law known by which the Empire-Church could possibly remain as such on the earth.

If it be argued that the various particular Churches springing from the other eleven Apostles would have preserved the Empire-Church in existence on earth, I showed that was impossible, because there can be no true Succession except

from the Sovereign Head. The Apostles had, properly speaking, no successors, except as being in union with S. Peter. Parish Priests have no Apostolic Succession, unless they are instituted by the bishop of the diocese, and no bishop can possess the Apostolic Succession if he had not been confirmed by the authority of the Holy See—that is, the Chair of Peter.

But I also showed that there was another class of indirect evidence which was necessary to consider—viz., the fact that there were successors to the Apostolic Ministry; for example, S. Matthias, who was appointed to succeed to the place which Judas Iscariot vacated. He was the first successor to one of the Apostolic thrones, deriving his succession not from Judas, but from the Sovereign Shepherd, who presided over the election, prescribing the qualification of the candidates. S. Paul may not, perhaps, be regarded as a successor, strictly speaking, because he was appointed to no see, but he was so far a successor, that he was ordained by the Church and confirmed by S. Peter, whom he went "to see." SS. Timothy, Titus, Sylvanus, Sosthenes, the bishops whom SS. Timothy and Titus and others consecrated, &c. &c., were all successors to the various grades in the Apostolic hierarchy.

Nor is it to be supposed that there could be lines of successors to the various sees established by the Apostles, and none to the First See—the Chair of Peter. To suppose that there could be successors to the members and none to the Head, is an idea so contrary to all reason, that its very

absurdity proves the truth, that if there be any succession at all there must be one to S. Peter as the Supreme Sovereign Shepherd and Vicar of Christ: and further, if there be no succession to the Chair of Peter, there is none to any other see in Christendom. The fact, then, recorded in Scripture with regard to successions to the various grades in the Apostolic hierarchy shows clearly that there is a Succession to the highest grade of all, viz. to the Chair of all chairs, the Cathedra Petri.

Holy Scripture, then, bears testimony, inductively perhaps, but not the less certainly, that to the Chair of Peter there are Successors following each other, each of whom in his time is in actual possession of all the offices which Christ originally conferred upon S. Peter, His Servant and Vicar.

The last elementary law which I alluded to was that of the Temporal Power. It really needs no argument to prove that if S. Peter and his Successors be what Christ constituted them to be, they must of necessity be, each in his day, independent of all earthly kings and potentates. All kings, whether they will or no, are in their relations to God the subjects of the Pope. This is undeniable, if the commissions of Christ to S. Peter are still in active operation. It is a political axiom that a subject cannot be the equal or be the sovereign of his own king. This statement alone proves the truth of the assertion that the Pope, who is Superior over all, cannot be the subject of any territorial sovereign.

Such, then, being the case, the Temporal Power is a necessity, without which the Pope cannot freely

exercise his great functions. Now, I have shown that the principle of the Temporal Power is as old as the world. The province and Garden of Eden was the first; a second probably existed in the Antediluvian times; in the Postdiluvian period, the kingdom and city of Salem, wherein reigned Melchizedec, the king, who was also "the Priest of the Most High God," to whom Abraham did homage; and under the Mosaic dispensation Judea and Jerusalem. And with regard to the Christian dispensation, I showed that the great Prophecies of Micah and Isaiah concerning the then future Church, pointed to the "Top of the mountains" of Heathendom as the Seat of ecclesiastical empire: Ezekiel, entering minutely into details, showed that upon the "very high mountain" would be established the Holy City and the Sanctuary, with a territory for the support of the Prince, the Priests and Levites, and of the representatives of the Twelve Tribes of Israel, who from time to time should come to perform "the services of the Holy City." And Daniel pointed out the locality, even Rome, the capital of the fourth empire, described in the vision which he interpreted. I showed also that Christ, by implication, indicated how that in future times there would be a Holy City, the Capital of His Twelvefold Kingdom of New Israel; and also that in the Apocalypse, under various symbols, it was foreshadowed that the great city of the Wilderness, the city of the adulterous woman, would become the Holy City of God on earth.

Such are the great principles which God has

established upon the earth; viz., the principles of the Original, the Monarchy, the Teaching and Judicial offices; the principles of Infallibility, and the Plenary and Universal Jurisdiction; the principle of a Succession to all these pre-eminent positions; and, lastly, the principle of what is commonly called and known under the designation of the Temporal Power. These principles, as has been proved, are founded upon the doctrine of the Holy Scriptures. If I have quoted any of the Fathers it was by way of illustrating certain points in the arguments adduced, but the foundation of the doctrine concerning every one of these great cardinal principles is exclusively Scriptural. And I beg it to be observed that the Scriptural proofs are not by any means strained, or to use S. Peter's word, "wrested," for the purpose of proving what may be regarded by some as doubtful opinions; but they are proofs so plainly given, that the wonder is that any one should be found to dispute the meaning of the passages from whence they are taken. Could any lawyer, I ask, draw up a charter more explicit, more precise, and more exhaustive, than that which Christ Himself prepared and promulgated, conveying to S. Peter the Monarchy of His Empire-Church, inclusive of the infallible Teaching and Judicial offices, and the Plenary and Universal Jurisdiction; and to the other Apostles in union with S. Peter, the Priesthood and the Evangelical functions? What, then, is the cause of the various opinions on these subjects that prevail in the religious world? It resolves itself simply in this, a confusion between the singular and plural numbers

of the second personal pronoun. Opponents in the most arbitrary manner assume that, when Christ said, "I give unto *thee*," He meant, "I give unto *you* all"; so too, when He said, "Thou art Rock," He intended to say, "ye are Rocks"; when He said, "I will give unto thee the Keys of the Kingdom of the heavens," He meant, "I will give unto you all the Keys," &c., and so on.

This mode of interpretation is contrary to every rule of sound criticism. Suppose a king said to one whom he was sending as his representative to rule over a distant province, "I will give unto thee the Sword of state, and whomsoever thou shalt condemn I will condemn, and whomsoever thou shalt pardon I will pardon"; if any one should have the temerity to assert that when the king published this commission he meant to say, "I give the Sword of state to every member of the administration of such province in equal measure," should I be wrong in declaring that any one seriously making use of such language as this would be deemed by every sensible man to be demented?

Our opponents, however, affirm, by way of rejoinder, that some of the Fathers so interpret the text of these commissions granted to S. Peter. Suppose some of them did, what then? Are the writings of individual Fathers to be regarded as of equal authority to the Sacred Scriptures? Are the plain words of Jesus Christ to be explained away because even so great a man as S. Cyprian or S. Augustine may have written sentiments which appear to the superficial or interested student as putting an interpretation upon them which is in-

consistent with every grammatical rule? Even if they had, the only conclusion that can be arrived at would be, that they were wrong and the Scriptures right. But I deny that the Fathers have ever expressed opinions which are inconsistent with the plain meaning of these commissions; but that subject will be largely treated in the next part of this work.

I have now, in conclusion, proved that the great Organ of Unity, by which the Empire-Church of Jesus Christ is at all times preserved as one, indivisible, indefectible, and infallible, is the Cathedra Petri, which S. Cyprian described as "the Sacerdotal Chair," in which sits "the Bishop of the Holy Catholic Church," communion with whom is the same thing as communion with the Catholic Church. This Chair, S. Optatus said, was "one," "singular," and "unique,"—that is, that there is, *properly speaking*, no other in the Empire-Church, standing alone in the midst of the Holy City, "the Place of Peter." And this great "Sacerdotal Chair of the one Pontifex Maximus of Christendom —the Successor of Adam, Noah, Melchizedec, Abraham, Jacob, Moses, and his Sacerdotal and Royal Successors down to Christ, and subsequently, S. Peter and his Successors—is the symbol of the Authority of God and of Jesus Christ on this earth.

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